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A HANDBOOK

TO

OLD TESTAMENT HEBREW

GREEN

WORKS

BY THE REV.

SAMUEL G. GREEN, D.D.

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A HANDBOOK

TO

OLD TESTAMENT HEBREW

CONTAINING

AN ELEMENTARY GRAMMAR OF THE LANGUAGE

WITH

READING LESSONS, NOTES ON MANY SCRIPTURE PASSAGES AND COPIOUS EXERCISES

EDITED BY

SAMUEL G. GREEN, D.D.

AUTHOR OF
'HANDBOOK TO THE GRAMMAR OF THE GREEK TESTAMENT'

THE RELIGIOUS TRACT SOCIETY
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PREFACE

The following work is intended to introduce the learner to the Hebrew of the Old Testament; affording all necessary help to the knowledge of words in their various forms and inflections, as well as of elementary syntax. Such an outline will, it is hoped, prepare the way for the study, in longer and more elaborate works, of a language, an acquaintance with which ought to be regarded as essential to candidates for the Christian ministry, as well as to those other students—a happily increasing class—who desire to learn for themselves what the Bible really is.

It may appear a truism to say that those who would understand, much more expound, the Scriptures, should be able to read them; and though a profound knowledge of their original languages may be attainable only by the few, the ability to study critical and exegetical commentaries with intelligence is, of itself, no mean acquisition.

Much attention has been paid in this Handbook to the *Orthography* of the language, without overloading this difficult subject with details of secondary importance; and the learner is earnestly requested not to proceed to the Etymology before being able to read a Hebrew sentence with ease and fluency. The preliminary effort

will be irksome; but success in it is essential to progress. Many students of Hebrew are continually disheartened and retarded in their work for the simple reason that they have never learned to read the language otherwise than imperfectly and haltingly. The method adopted in some Hebrew Grammars, of aiding the eye and mind of the learner by printing the Hebrew words in Roman letters is almost certain to prove a permanent hindrance to progress. Such help to the reader ought to be no more necessary in the case of Hebrew than of Greek; only, no time or labour should be grudged at the outset to secure facility and absolute accuracy. The eye should be continually aided by the pen; and the further stages will be comparatively easy.

In the *Etymology*, the Exercises are almost wholly confined to the rendering of Hebrew into English. It has been judged better to accustom the learner to this than to require at the outset any large amount of retranslation. But, for those who may prefer to adopt both methods simultaneously, Exercises for the rendering of English into Hebrew are provided in the latter part of the book, in great part correspondent with the Hebrew-English Exercises in the earlier. The elementary notes on *Syntax* are chiefly intended to assist the student in the Exercises and Reading Lessons, and will at the same time serve as an introduction to larger works.

The *Vocabularies* at the end are in the main simply for this book. The Hebrew-English section, however, may be found serviceable to those who wish to take up the study of the Hebrew Bible itself, in connection with the Exercises in the *Handbook;* several words and forms of frequent occurrence being noted, of which no example occurs in this work.

The editor has made considerable use of the Exercises prepared by Dr. K. L. F. Metzger of Schönthal (*Hebräisches Uebungsbuch für Anfänger*) by arrangement with the author and publisher. He has also to acknowledge valuable assistance received from Mrs. H. A. Giles of Cambridge, daughter of the late Dr. Alfred Edersheim; from the late Rev. E. T. Gibson, for translation of the Exercises; and from the Rev. S. W. Green, M.A., Professor of New Testament Exegesis in Regent's Park College, University of London, for notes on the Reading Lessons, and the revision of the greater part of the work.

S. G. G.

1901.

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PART I.

ORTHOGRAPHY.

LESSON I.

ON READING HEBREW.

1. Words and Sentences in the Hebrew Language are **written and read from right to left.**

Thus, the word we should read as LOT, would in Hebrew be written TOL; HAM, MH; KORAH, HRK.

2. From the examples given above it will be gathered:—

(*a*) That the Consonants are always written on the line;

(*b*) That the Vowels are written, sometimes on the line, sometimes above, and sometimes below it.

(*c*) That the Consonant standing immediately to the right of, below (to the right), or immediately above the Vowel, is *first* sounded, and the Vowel *after* it.

3. The Hebrew Alphabet consists of 22 letters, all of which are **Consonants.** There is no distinction between *capital* and *small* letters.

4. Originally Hebrew was written without vowels, but later, for the more accurate preservation of Hebrew literature, at a

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TABLE I. CONSONANTS.

A. Form.	B. Name.	C. Sign.	D. English Equivalent.	E. Numerical Value.
א	Aleph	ʼ	(see note C)	1
ב[1]	Bêth	b, bh	b, bh	2
ג[1]	Gimel	g, gh	g (hard), gh	3
ד[1]	Dāleth	d, dh	d, dh	4
ה	Hē	h	h	5
ו	Vāv[3]	v[3]	v[3]	6
ז	Zayin	z	z	7
ח	Chêth	ch	ch (soft)	8
ט	Têth	ṭ	t	9
י	Yodh	y	y (j)	10
כ[1], final ך[2]	Kaph	k, kh	c (hard), k, kh	20
ל	Lāmedh	l	l	30
מ, final ם[2]	Mêm	m	m	40
נ, final ן[2]	Nûn	n.	n	50
ס	Sāmech	ṣ	s	60
ע	Ayin	ʻ	(see note C)	70
פ[1], final ף[2]	Pē	p, ph	p, ph	80
צ, final ץ[2]	Tsādhê	ṣ, ts	z, ts	90
ק	Qōph	q	k	100
ר	Rêsh	r	r	200
שׁ or שׂ	Shîn or Sîn	sh, s	sh, s	300
ת[1]	Tāv	t, th	t, th	400

[1] For special properties of these six letters, see Lessons III and IX.
[2] See Lesson IV. [3] Often written *Wav* or *Waw* (the German *w*).

Notes on various Letters.

A. The *ch* sound of *Cheth* is always soft, and is pronounced like that in the Scotch *loch* or the German *mich*. *Gimel* (g) is always hard, as in *gale;* never soft, as in *gem*.

B. The student should distinguish carefully the forms of the following letters:—

ב *Beth* and כ *Kaph*. The *Beth* is squared, the *Kaph* rounded.

ג *Gimel* and נ *Nun*. The under-stroke of the *Gimel* is broken, while that of the *Nun* is joined at right angles to its perpendicular side.

ו *Vav* and ז *Zayin*. The upright stroke of the *Vav* is straight, while that of the *Zayin* is twisted.

ה *He* and ח *Cheth*. The left perpendicular stroke of the *He* is divided from, while that of the *Cheth* is joined to, the rest of the letter.

ד *Daleth* and ר *Resh*. The *Daleth* is squared, the *Resh* rounded.

שׁ *Shin* and שׂ *Sin*. These are regarded as one letter. When the dot above stands on the right-hand side, the letter is *Shin*, and sounded *sh;* but when this dot is on the left-hand side, the letter is *Sin*, and pronounced *s*. Thus שָׁלָה is read *Shalah*, but שָׂלָה *Salah*.

C. The two letters א *Aleph* and ע *Ayin* have no true equivalent sound in English, and are practically unsounded, or merged in the vowel immediately preceding. When there is no vowel following, the *Aleph* or *Ayin* is not pronounced at all, but is termed a *quiescent* letter.

Grammarians are agreed that א is equivalent to the Greek *spiritus lenis*, or a gentle emission of the breath.

The *Ayin*, according to the pronunciation of some nationalities, has a nasal sound, approaching gn or ng, while the LXX makes it Γ (g) in the word עֲמֹרָה *Amorah* (*Gomorrha*). But by English scholars *Ayin* is almost universally left unpronounced. In fact, there can now be laid down no exact distinction of sound between the letters *Aleph* and *Ayin*, though undoubtedly such distinction originally existed.

LESSON III.

OF THE ASPIRATES.

11. The six letters marked (1) in column A of the Alphabetical Table, viz. ב, ג, ד, כ, פ, and ת, may be sounded in two different ways :—

(*a*) When *no dot* stands in them, they are pronounced with a faint aspiration. In this case, *Beth* is pronounced *Bheth* (the *b* sound being aspirated as *bh*, nearly =*v*). *Kaph* loses its hard sound, and becomes *Khaph* (*kh* soft, almost as in *Cheth*). *Pe* is *Phe* (*ph* instead of *p*). *Thav* has the *th* sound, as in the English *thought*. The omission of the dot in the two letters *Gimel* and *Daleth* softens the *g* and *d* to *gh*, *dh*, but the difference in sound is hardly perceptible.

Thus, בַּת is *bath*, but בַת *vath*; כִי *khi*, פִי *phi*.

(*b*) When the dot, known by the name of **Dagheah Lene**, stands in one of these six letters, the consonant loses its aspiration. And in this case *Beth* is *b*; *Kaph*, *k* or *c* hard; *Pe*, *p*; *Thav*, *t*.

The dot is generally found standing in one of these six letters at the **beginning, not at the close** of a word or syllable; but see § 25 *d* (2).

12. Hebrew grammarians, in order to aid students in remembering these changes, have combined the six letters into the mnemonic word **Beghadhkephath,** in Hebrew characters, בְּגַדְכְּפַת.

Exercise iii.

Read and put into English characters the following :—

1. אָב׃ 2. גַּד׃ 3. הֹר׃ 4. דֹּר׃ 5. לֵב׃ 6. בֵּן׃
7. אֱלֹה׃ 8. אָסָא׃ 9. דָּוִד׃ 10. נָדָב׃ 11. נֵר׃
12. סֶדֶר׃ 13. שָׂרָה׃ 14. צֵלֶק׃ 15. נָתָן׃ 16. כַּרְמֶל׃
17. אֲרַוְנָה׃ 18. יְהוֹה׃ 19. רֵשׁ׃ 20. עֵת׃ 21. פֶּתַח׃
22. יִשְׂרָאֵל׃ 23. צֹר׃ 24. שְׁלֹמֹה׃

Exercise iv.

Put into Hebrew characters, as the above:—

1. DaN. 2. RaBh. 3. QISh (י. § 19 B). 4. SaRaH. 5. BeN. 6. ShaRON (i. 8). 7. MeTh. 8. DaQ. 9. HaGhaH. 10. TheRaH. 11. RaChaBh. 12. KOR (i. 8). 13. GiLGaL. 14. DaViDh. 15. MoSheH. 16. BaRaDh. 17. GaMaL. 18. DaMeSheQ. 19. TaRaDh. 20. JaBhaL. 21. VaV. 22. ZaYiN (ז). 23. CheBhRON (i. 8). 24. LUDh. 25. NUN. 26. PaRaSh. 27. ṢaDaQ. 28. QaLaL.

Exercise v (Reading).

We give here a few verses written in Hebrew Consonants, with interlinear pronunciation of the words. The student must be careful to distinguish the difference of sound caused by the presence or absence of *Daghesh Lene.* Each syllable must be fully sounded, and the vowels pronounced according to Lesson I. 5. The transliteration is according to column C of the Table in Lesson II (p. 4).

1. בִּדְבַר יְהוָֹה שָׁמַיִם נַעֲשׂוּ

na-'asu sha-mayim Yeho-vah bi-dhebhar 1.

2. גֵּר אָנֹכִי ; כִּי גֵר אָנֹכִי

'a-nokhi gher ki ; 'a-nokhi ger 2.

3. דּוֹר לְדוֹר. דָּלְפָה נַפְשִׁי

naph-shi da-lephah ledhor. dor 3.

4. כִּי זָכַר אֶת דְּבַר קָדְשׁוֹ

kodh-sho dhebhar 'eth zakhar ki 4.

5. פִּי פָּעַרְתִּי וָאֶשְׁאָפָה

va'esh'aphah pha-'arti pi 5.

6. תָּעִיתִי כְּשֶׂה אֹבֵד

'obhedh keseh ta-'ithi 6.

Exercise vi.

Write in English characters (Table I, column C):—

1. גֹּמֶר : 2. מָגוֹג : 3. כּוּשׁ : 4. חֵת : 5. עֵבֶר :

6. פֶּלֶג׃ 7. דִּקְלָה׃ 8. אֲבִי׃ 9. נָדָב׃ 10. תַּחַת׃ 11. גַּת׃
12. גֶּוַע׃ 13. בֶּצֶר׃ 14. גָּד׃ 15. תּוֹלָע׃ 16. צָבָא׃
17. בֶּלַע׃ 18. דָּוִד׃ 19. תֹּפֶל׃ 20. אֶשְׁבֵּל׃ 21. כַּרְמִי׃
22. פַּתְרוֹס׃ 23. יַפְלֵט׃ 24. צוֹפַח׃ 25. בֶּכֶר׃ 26. פֶּנֶה׃
27. כְּנַעַן׃ 28. תַּרְשִׁישׁ׃ 29. פֶּרֶס׃ 30. טֶפֶל׃ 31. קֶדֶר׃
32. מֶכֶר׃ 33. עַבְדוּ׃ 34. אֵת׃ 35. בִּירְאָה׃ 36. כִּי׃
37. פִּשְׁעֵי׃ 38. אֲבִי׃

LESSON IV.

OF FINAL AND 'DILATABLE' LETTERS.

13. The five letters marked (*) in column A of the Alphabetical Table assume a different form when they stand at the *end* of words, where (as Finals) they are thus written: *Kaph* (כ) ך; *Mem* (מ) ם; *Nun* (נ) ן; *Pe* (פ) ף; and *Tsadhe* (צ) ץ.

14. The difference in the form of the Finals is of great service to the student. For, standing as they always do at the end of words, they serve as landmarks in passages where whole lines are written without any break in the letters.

15. Like *B'ghadhk'phath*, the Finals are combined into one word by Hebrew grammarians, who term them *Kamnephets*, in Hebrew characters כַּמְנֶפֶץ.

16. Certain letters are enlarged where necessary to fill out a line, as words cannot be divided. These *literae dilatabiles* are א ה ל ם ת.

Examples.

מ and ם . . . עָמֵל, '*amel*, a labourer; . . עָם, '*am*, people.
נ and ן . . . אֲנִי, '*ani*, I; . . . . עָנָן, '*anan*, a cloud.
פ and ף . . אֵפוֹד, '*ephodh*, an ephod; . . אַף, '*aph*, a nostril.
צ and ץ . . . עֵצָה, '*etsah*, counsel; . . . . . עֵץ, '*ets*, a tree.

Exercise vii.

Write in English characters:—

1. בֵּד׃ 2. הֵם׃ 3. גֵּן׃ 4. כֵּף׃ 5. מֹץ׃ 6. מֶלֶךְ׃
7. לֵךְ׃ 8. דֶּרֶךְ׃ 9. בְּתוֹךְ׃ 10. שֵׁם׃ 11. הֵן׃
12. נָתַן׃ 13. זָקֵן׃ 14. אֶלֶף׃ 15. זוּף׃ 16. קֶצֶף׃
17. חֵץ׃ 18. בֹּץ׃ 19. פֶּצֶץ׃ 20. אָדָם׃ 21. דָּמִם׃
22. שָׁפָן׃ 23. אֶרֶץ׃ 24. חָלֵץ׃ 25. אֱלֹהִים׃ 26. לְבָנוֹן׃
27. יַרְדֵּן׃ 28. עֶרֶךְ׃ 29. שֶׁלֶף׃ 30. תֶּבֶן׃

Exercise viii.

Write in Hebrew consonants:—

1. RaKh. 2. LeKh. 3. BaKh. 4. LaMeKh. 5. HOLeKh (i. 8). 6. YaDeKh. 7. ShaM. 8. QUM (i. 8). 9. QeDeM. 10. PeN. 11. LaHeN. 12. HaMON (i. 8). 13. NUPh (i. 8). 14. ToPh. 15. TaPhaPh. 16. BaṢaṢ. 17. QaMeṢ. 18. BeN. 19. 'aDhaM. 20. BaYOM (i. 8). 21. Be SheM. 22. KoReM. 23. SheLaLaM. 24. ṬaRaPh. 25. YeLeKh. 26. MaYiM. 27. YaYiN. 28. 'aLePh. 29. ṢaMeKh. 30. PeReṢ.

LESSON V.

OF THE LONG VOWELS.

17. While Hebrew was a living language, only the consonants were written. But the three typical vowel sounds, A, I, U, were *sometimes* indicated by the three consonants א, י, ו. It was not until about the seventh century of the Christian era that the present vowel system was invented by the Jewish doctors (Massoretes, from *Maṣṣorah*, מַסֹּרָה 'tradition').

18. The Hebrew vowels are expressed by external signs written under, over, or within the consonants. In cases where the Massoretes found the vowel already indicated by a consonant (§ 17), they still added their own vowel-sign. Hence it happens that in the present printed text of the Bible certain of the

vowels are found in two forms: (1) with a consonant, **scriptio plena**; (2) without a consonant, **scriptio defectiva**. These vowels are *long* e, i, o, and u.

19. There are **ten** vowel sounds, five long and five short.

Long Vowels.

1. Qāmets (ָ) . . . . . =	ā, written *below* the consonant after which it is sounded, as גָּד *Gad.*
2. Tsērê (ֵ or ֵי) . . . =	ē, written *below* its consonant, as גֵּר *ger*, בֵּן *ben*.
3. Long Chîreq (ִ or ִי) =	ī, written *below* its consonant, and generally followed by י, which in such a case is silent, and termed quiescent (p. 5, Note C), as לִי *li*.
4. Chôlem (ֹ or וֹ) . . . =	ō, written *above* and immediately to the left of the consonant after which it is sounded; often combined with a quiescent Vav. Thus, כֹּה *koh*, יוֹם *yom*. But the Vav must be sounded (1) when another vowel stands below it, as קֹוֶה *qoveh;* or (2) when any vowel or a certain point called *Sh'va* is under the consonant immediately preceding, as עָוֹן *'avon*.
5. Shûreq (וּ or ֻ) . . . =	ū, written *inside* a Vav, which is quiescent. But the Vav with a dot is *double v* (§ 34), and not *u* when another vowel stands *below* it or *before* it, e.g. עִוֵּר *'ivver*. In every other case the Vav with a dot inside it is *u*, as הָיוּ *hayu*.

Notes on the Long Vowels.

A. For the pronunciation of the vowels the student must carefully refer to § 5. In transliteration the circumflex ˆ over a vowel denotes that it is followed by its homogeneous semi-vowel.

B. Of the five long vowels three (*a*, *e*, *i*) are written below their consonants; one (*o*) above (often accompanied by a Vav quiescent); and one (*u*) inside a Vav quiescent. The alternative form ◌ֻ is rare. The vowel ī is frequently, and ē more seldom, accompanied by a quiescent י.

C. Thus four of the vowels have two forms:

Fully written	ê ◌ֵי	î ◌ִי	ô וֹ .	û וּ
Defectively written .	ē ◌ֵ	ī ◌ִ	ō ◌ֹ	ū ◌ֻ

D. The dot on שׁ represents also a *Chôlem*, to be sounded *before* the *sh*, when the consonant immediately preceding it has no vowel-point, as משֶׁה *Mosheh* (Moses).

E. The dot on שׂ likewise represents *Chôlem*, to be sounded *after* the *s*, when no vowel stands below this *Sin*, as שׂנֵא *sonē* (enemy).

F. שׁ (with two dots above it) is *Shō*, when no vowel stands below it, as שׁנֶה *shōneh;* and *ōs* when the consonant immediately preceding has no vowel-point, as עשֶׂה *'ōseh*.

G. When a Vav, accompanied by *Chôlem*, is audible, this vowel (ô) is sounded after the Vav if another vowel immediately precedes; before it if another vowel immediately follows, e. g. עָוֹן, קֹוֶה (cf. Laws of Syllables, § 44 sqq.)

Exercise ix (Reading).

1. כִּי לֹא כֵן בֵּיתִי׃ 2. קוּמִי אוֹרִי כִּי בָא אוֹרֵךְ׃

'ôrêkh bha ki 'ôri qûmi 2. bêthi khēn lo ki 1.

3. קוֹל קוֹרֵא׃ 4. גֵּר אָנֹכִי׃ 5. יָבֵשׁ חָצִיר נָבֵל צִיץ׃

ṣîṣ nābhēl chāṣîr yābhēsh 5. 'anokhi gēr 4. qôrē qôl 3.

6. חָבֵר אָנִי׃ 7. שִׁירוּ לוֹ שִׁיר׃ 8. רָאִיתִי רָשָׁע עָרִיץ׃

'ārîṣ rāshā' rā'îthi 8. shir lô shirû 7. 'āni chābhēr 6.

Exercise x.

Write in English characters :—

1. גָּד׃ 2. בָּד׃ 3. חָם׃ 4. שָׁם׃ 5. מָה׃ 6. בָּרָה׃
7. יָפָה׃ 8. צָבָא׃ 9. רָעָה׃ 10. שֵׁן׃ 11. עֵץ׃ 12. לֵךְ׃
13. שֵׁד׃ 14. פִּי׃ 15. קִישׁ׃ 16. תִּיז׃ 17. לוֹ׃ 18. מִיץ׃
19. כֹּל׃ 20. לוּט׃ 21. אֹתוֹ׃ 22. קוֹץ׃ 23. צֹאן׃
24. קָרוֹב׃ 25. בּוֹשׁ׃ 26. שׁוֹב׃ 27. פּוּט׃ 28. סָגוּר׃
29. מֹשֶׁה׃ 30. גָּדוֹל׃ 31. אָנֹכִי׃ 32. לָשׁוֹן׃

Exercise xi.

Write in Hebrew :—

1. Dān. 2. Shēm. 3. Rûth. 4. Qôph. 5. Qîsh. 6. Gār. 7. Hēn. 8. Lō'. 9. Ṣûṣ. 10. Hāyāh. 11. Shîn. 12. Sîn. 13. Lākh. 14. Shālôm. 15. Nûn. 16. Vāv. 17. Môṭ. 18. Yôshēbh. 19. Gādhôl. 20. Qûm. 21. Yôm. 22. Shômēr. 23. Bî. 24. Bānîm. 25. Dābhār. 26. Shûr. 27. Bēn. 28. Chôm. 29. Hāyû. 30. Pōqēd.

LESSON VI.

OF THE SHORT VOWELS.

20. The short vowels are five in number, viz.:—

(*a*) Pathach (ַ) . . . . = { ă, written *below* the consonant after which it is sounded, as בַּל *bal*, not.

(*b*) Sĕghol (ֶ) . . . . = { ĕ, written *below* its consonant, as גֶּבֶר *gebher*, a man.

(*c*) Short Chireq (ִ) . . . . = { ĭ, written *below* its consonant, as מִן *min*, from.

(*d*) Qomets (or Qamets chatuph) (ָ) . . = { ŏ, written *below* its consonant, as כָּל *kŏl*, all.

(*e*) Qibbuts (ֻ) . . . . . . = { ŭ, written *below* its consonant, as כֻּלָּם *kullam*, all of them; (for ּ see § 34.)

Notes on the Short Vowels, etc.

A. All the short vowels are written below their consonants.

B. **Three defects in the vowel system** must be noted:—

(1) *Qamets* (*a* long) and *Qomets* (*o* short) are alike in form, and can only be distinguished by certain rules, for which see Lesson XII. Till then the sign —ָ will always stand for *Qamets* (*a* long), except where a special note or translation is given.

(2) The sign of short ĭ —ִ may also stand for long ī. But long ī is most frequently written with a *quiescent* י.

(3) *Shureq* (*u* long) and *Kibbuts* (*u* short) may both be expressed by —ֻ. But *Shureq* is rarely so written, and the laws of Lesson XI readily prevent confusion.

C. *Aleph*, *Ayin*, and *Yodh* are all *quiescent* (i. e. not sounded) when they are not marked with a vowel-point (cf. Lesson X). Their presence, however, in such cases is necessary, to mark the *root* of the word, even though they may not be audible. So הוּא is *hu*, he (not *hua*); הִיא *hi*, she (not *hia*); אוּלַי *ulai*, perhaps (not *aülai*); שָׁאוּל *Shaul*, Saul (not *Sha-a-ul*). Of course the Vav quiesces in like cases in *Cholem* and *Shureq*.

D. *Diphthongs*. *Yodh* preceded by *a*, whether *long* or *short*, forms the diphthong *ai* (pronounced *eye*), as חַי *chai*, living; preceded by *e long* or *short*, *ei* or *ey* (pronounced *eh*), as אֵין *eyn*, not; גֵיא *gey*, valley; preceded by *o long* or *short*, *oi*, as הוֹי *hoi*, ho! גוֹי *goi*, nation.

E. *Vav* preceded by *a long* or *short* is *av*, as וָו *Vav;* preceded by *e long* or *short*, *ev*, as שֶׁלֶו *shelev*, peace, happiness; preceded by *āy*, *āyv* (pronounced *āv*), as כֵּלָיו *kēlayv*.

F. Except in the cases under D each vowel must have its full sound, and be syllabled. The English *hair* would be ha-ir; *bear*, be-ar; *maintenance*, ma-in-tĕ-nan-ce, etc.

Exercise xii (Reading).

1. עַל־יַד׃ 2. אֶרֶג׃ 3. מִן׃ 4. חֹק׃ 5. טֻחָה׃

ṭuchāh 5. choq 4. min 3. 'eregh 2. 'al-yadh 1.

6. הוֹלֵךְ׃ 7. תָּמִים׃ 8. וּפֹעֵל׃ 9. עֲשֵׂה־לָהֶם׃

'asēh-lāhem 9. ûphō'ēl 8. tāmim 7. hôlēkh 6.

10. אַד־מָתַי׃ 11. אָנֹכִי לַיהוָֹה אָנֹכִי אָשִׁירָה׃

'āshirāh 'anōkhi laYhōvāh 'ānōkhi 11. 'ad-māthai 10.

12. מָגֵן אִם יֵרָאֶה וָרֹמַח׃ 13. מַיִם שָׁאַל חָלָב נָתָנָה׃

nāthānāh chālābh shā'al mayim 13. vārōmach yērā'eh 'im māghēn 12.

14. עַל־דֶּרֶךְ שִׂיחוּ׃ 15. אֶרֶץ רָעֲשָׁה גַּם־שָׁמַיִם נָטָפוּ׃

nāṭāphû shāmayim gam rā'āshāh 'ereṣ 15. sichû 'al-derekh 14.

Exercise xiii.

Write in English characters :—

1. שׁוֹמֵר׃ 2. אֵין׃ 3. אֶרֶץ׃ 4. אֶת מִי יוֹרֶה דֵעָה׃

5. זֶה יֹאמַר לַיהוָֹה אָנִי׃ 6. פֶּלֶא יוֹעֵץ אֵל שַׂר־שָׁלוֹם׃

7. יֵשׁ אֶחָד אֵין שֵׁנִי גַּם בֵּן וָאָח אֵין לוֹ׃ 8. יָשֻׁבוּ עַל

עֵקֶב׃ 9. כִּי בַעַר אָנֹכִי מֵאִישׁ׃ 10. אֶת־כָּל־זֶה רָאִיתִי׃

(kōl)

Exercise xiv.

Write in Hebrew, with short vowels :—

1. Bath. 2. Mah. 3. Reghel. 4. Gan. 5. Lechem. 6. Rabh. 7. Min. 8. Shelegh. 9. Deleth. 10. Pethach. 11. Qesher. 12. Zeh. 13. Raq. 14. Gam. 15. Kol. 16. Mesheq. 17. Qeren. 18. Peredh. 19. Neghedh. 20. Mechqor. 21. Yachadh. 22. Metheq. 23. Derekh. 24. Miqveh. 25. Methegh. 26. Na'al. 27. 'Ayin. 28. Pegha' (ע). 29. Ṣedeq. 30. Ṣar. 31. Sheqel.

LESSON VII.

OF SHVA SIMPLEX OR SIMPLE SHᵉVA.

21. The **final consonant** of a word is generally **unpointed**, e.g. דָּבָר. Every other consonant (not quiescent, Lesson X) must have either a vowel or a sign to indicate the absence of a vowel.

22. This sign, viz. ְ, is called **Shᵉva**; and is indicated in the following exercises by a small e above the line, e.g. דְּבַר *dᵉbhar*.

23. This Shᵉva signifies either (*a*) the **end** of a syllable, or (*b*) the **beginning** of a syllable. In the first case it is termed **Silent Shᵉva**, from the fact of its being inaudible; in the second case **Vocal Shᵉva**, from the fact of its being audible as a very short *e*.

Thus, אֶפְרַיִם is *'eph-ra-yim*, but רְאוּבֵן *Rᵉ'u-bhen*.

24. It thus becomes important to determine when a Shᵉva is vocal and when silent. The answer to this question is involved in the doctrine of syllables (Lesson XI). The following rules may, however, be given for guidance.

Shᵉva is vocal, and therefore audible (as *ĕ*):—

(1) At the **beginning** of words, i.e. when it stands under the first consonant, as כְּלִי *kᵉli*.

(2) In the middle of words, when it stands under the **first consonant** of a **new syllable**. This occurs—

(*a*) After a **long vowel** not marked with any accent, as נִינְוֵה *Ni-nᵉveh*.

(*b*) After a perpendicular line standing to the left of a vowel, called **Methegh**, as אָֽבְלָה *'a-bhᵉlah*.

(*c*) When the **preceding consonant has a Shᵉva**, as אַשְׁקְלוֹן *'ash-qᵉlon*.

(*d*) Under letters containing the dot called **Daghesh** (Lessons III, IX), as דַּרְכְּמוֹן *Dar-kᵉmon;* קִטְּלוּ *qiṭ-ṭᵉlu*.

(*e*) After a so-called **slight vowel** (Lesson XIV), as בִּדְבַר *bi-dhᵉbhar.*

(*f*) When **Bᵉghadhkᵉphath** follows, unmarked by *Daghesh Lene,* as לְבָנוֹן *Lᵉbha-non ;* בִּדְגַת *bi-dᵉghath.*

25. **Shᵉva is silent,** and only acts as **divider of syllables :—**

(*a*) When the vowel preceding is a short one, as אַחְאָב *'Ach-'abh.* **Except** when a *Methegh* (§§ 66, 67) stands to the left of that vowel, as in לִֽהְיוֹת *li-hᵉyoth,* or the short vowel preceding is a slight one.

(*b*) After an **accented long vowel,** as תִּקְטֹ֫לְנָה.

(*c*) When two Shᵉvas come together, the **first is silent,** and the **second vocal,** as סִפְרְכֶם *ṣiph-rᵉkhem.*

(*d*) Shᵉva may in two cases stand at the **end** of a word, and then is always *quiescent :* (1) If the word ends in Kaph, as מֶלֶךְ *me-lekh ;* (2) If the word ends in two unpointed consonants both take silent Shᵉva, as קָטַלְתְּ *qa-ṭalt.*

(*e*) Shᵉva is also silent *before* a Daghesh, i.e. when it stands under the consonant immediately preceding that having a dot in it, as מַעְבְּרוֹת *ma'-bᵉroth* (§ 49).

Exercise xv (Reading).

1. לְאָסָף׃ 2. נִשְׁמְדוּ בְעֵין־דֹּאר׃ 3. אִם אֶשְׁכָּחֵךְ

'esh-ka-chekh 'im 3. bhᵉ'en-do'r nish-mᵉdhu 2. lᵉ'a-ṣaph 1.

יְרוּשָׁלִָם תִּשְׁכַּח יְמִינִי׃ 4. בִּנְיָמִין זְאֵב יִטְרָף׃

yiṭ-raph zᵉ'ebh Bin-ya-min 4. yᵉmi-ni tish-kach Yᵉru-sha-laim

5. וְהָלְכוּ גוֹיִם לְאוֹרֵךְ וּמְלָכִים לְנֹגַהּ זַרְחֵךְ׃

zar-chekh lᵉno-ghah u-mᵉla-khim lᵉ'o-rekh gho-yim vᵉha-lᵉkhu 5.

6. נַפְשִׁי יְשׁוֹבֵב יַנְחֵנִי בְמַעְגְּלֵי־צֶדֶק לְמַעַן שְׁמוֹ׃

shᵉmo lᵉma-'an ṣedeq bhᵉma'-gᵉlei yan-che-ni yᵉsho-bhebh naph-shi 6.

7. הֵן עַבְדִּי אֶתְמָךְ־בּוֹ בְּחִירִי רָצְתָה נַפְשִׁי׃

naph-shi ra-ṣᵉthah bᵉhi-ri bo 'eth-makh 'abh-di hen 7.

Exercise xvi.

Write in English characters, indicating vocal Sh^{e}va by a small ^{e} above the line :—

1. בְּאֶרֶץ׃ 2. וְאַחַר׃ 3. חֶצְרוֹן׃ 4. וּבְנֵי׃ 5. תַּלְמַי׃
6. גְּשׁוּר׃ 7. הָֽרְבִיעִי׃ 8. יִבְחַר׃ 9. רְאוּבֵן׃
10. זְכֹר׃ 11. נֶֽהֶפְכָה׃ 12. מַרְאֶה׃ 13. יִרְדְּפוּנִי׃
14. וְשַׁבְתִּי בְּבֵית־יְהוָה לְאֹרֶךְ יָמִים׃ 15. עֶזְרָה
בְּצָרוֹת נִמְצָא מְאֹד׃ 16. נֵר לְרַגְלִי דְבָרֶךָ׃ 17. כְּבוֹד
מַלְכוּתְךָ יֹאמֵרוּ׃ 18. וּמֶמְשַׁלְתְּךָ בְּכָל (b^{e}khŏl) דּוֹר
וָדוֹר׃ 19. לְגֹזֵר יַם־סוּף לִגְזָרִים (ligh^{e}zārim) כִּי לְעוֹלָם
חַסְדּוֹ׃

LESSON VIII.

OF SH^{E}VA COMPOSITUM, OR COMPOUND SH^{E}VA.

26. **Compound Sh^{e}va** is the name given to simple Sh^{e}va accompanied by one of the three short vowels, *Pathach* (◌ֲ); *Seghol* (◌ֱ); or *Qomets* (◌ֳ). Such compound is termed a **Chateph-vowel** (חָטֵף=hasty).

27. The compound Sh^{e}va **takes the sound of its accompanying vowel,** made somewhat shorter in utterance. Hence the names in § 29. Like simple Sh^{e}va, it cannot with its consonant form a complete syllable, but can only *begin* one.

28. Compound Sh^{e}va is **chiefly found** under one of the four letters א, ה, ח, ע, which are those letters of the alphabet classed as **gutturals** (§ 58).

29. There are three forms of compound Sh^{e}va, named after the three accompanying vowels :—

(1) **Chateph-Pathach** (◌ֲ) sounded as very short *a*, as עֲמָשָׂא *'Amasa.*

(2) **Chateph-Seghol** (◌ֱ) sounded as very short *e*, as אֱלִיאָב *'Eliabh.*

(3) **Chateph-Qomets** (◌ֳ) sounded as very short *o*, as חֳפְנִי *Chophi.*

30. In compound Sh^e^va both the vowel and the Sh^e^va stand under the same consonant, and are regarded as *one*, while a simple Sh^e^va must always stand *alone* under its consonant.

31. It should also be noted that **the sign ◌ָ accompanied by a Sh^e^va is always** *o* **short** (§ 55).

Notes on Compound Sh^e^va.

A. The student will observe that the presence of a compound Sh^e^va generally affects the vowel-points immediately preceding in such a way as to make them become the same as that with which the Sh^e^va is compounded, as הֶחֱלִי *hech^e^li* (§ 65. *c*).

B. It should be carefully noted that the **compound Sh^e^va is essentially a Sh^e^va** conforming to the laws of simple Sh^e^va, and **not a full vowel.**

TABLE II. VOWELS.

Class.		Long.	Short.	Sign.	Name.	Examples.
A		ā		◌ָ	Qāmets	דָּבָר
			a	◌ַ	Pathach	בַּל
E		ē ê		◌ֵי ◌ֵ	Tsērê	בֵּין בֵּן
			e	◌ֶ	Sĕghôl	מֶלֶךְ
I		ī î		◌ִי	Chīreq	לִין
			i	◌ִ	Chĭreq	הִקְטִיל
O		ō ô		◌ֹ וֹ	Chôlem	טוֹב מֹשֶׁה
			o	◌ָ	Qāmets chatuph or Qŏmets	קָטְלִי
U		ū û		וּ	Shûreq	סוּס
			u	◌ֻ	Qibbuts	קֻם
Indistinct Vowels	Simple Sh^e^va		e	◌ְ	Sh^e^va	בְּלִי
	Compound Sh^e^vas		a	◌ֲ	Chateph-pathach	חֲמוֹר
			e	◌ֱ	Chateph-seghol	אֱלֹהִים
			o	◌ֳ	Chateph-qomets	חֳלִי

Exercise xvii (Reading).

In transliteration the compound Sh^{e}vas are represented by a, e (Gk. ϵ), o above the line.

1. חֲנוֹךְ׃ 2. הַהֲרָרִי׃ 3. אֱלִיפָל׃ 4. אֱלִיאֵל׃

'^{e}lî'ēl 4. '^{e}lîphāl 3. hah^{a}rārî 2. ch^{a}nôkh 1.

5. אָהֳלֵי־קֵדָר׃ 6. בִּימֵי שַׁמְגַּר בֶּן־עֲנָת בִּימֵי יָעֵל

yā'ēl bîmê ben-'^{a}nāth Shamgar bîmê 6. 'oh^{o}lê-qēdhār 5.

חָדְלוּ אֳרָחוֹת׃ 7. מִי־זֶה בָּא מֵאֱדוֹם׃ 8. יִבְחַר

yibhchar 8. mē'^{e}dhôm bā mî-zeh 7. '^{o}rāchôth chādh^{e}lû

אֱלֹהִים חֲדָשִׁים׃ 9. וְנַעֲמָן שַׂר־צְבָא מֶלֶךְ־אֲרָם הָיָה

hāyāh melekh-'^{a}rām sar-ṣ^{e}bhā veNa'^{a}mān 9. ch^{a}dhāshîm '^{e}lōhîm

אִישׁ גָּדוֹל לִפְנֵי אֲדֹנָיו וּנְשֻׂא פָנִים כִּי־בוֹ

kî-bhô phānîm ûn^{e}sū' '^{a}dōnāyv liph^{e}nê gādhôl 'îsh

נָתַן יְהוָֹה תְּשׁוּעָה לַאֲרָם׃

la'^{a}rām t^{e}shû'āh Y^{e}hôvāh nāthan

Exercise xviii.

Write in English characters:—

1. נַחֲמוּ׃ 2. בָּעֲרָבָה׃ 3. הֲלוֹא׃ 4. אֲשֶׁר׃ 5. יַעֲקֹב׃

6. אֲנִי׃ 7. חָרְבִּי׃ 8. בַּעֲמַל אֱנוֹשׁ אֵינֵימוֹ׃ 9. וַאֲנִי־

בַעַר וְלֹא אֵדָע׃ 10. תֶּאֱנַף־בָּנוּ׃ 11. אֱמֶת מֵאֶרֶץ

תִּצְמָח׃ 12. אוֹדְךָ אֲדֹנָי אֱלֹהַי בְּכָל (b^{e}khŏl) לְבָבִי׃

13. יַעֲלֹז שָׂדַי וְכָל־ (khŏl) אֲשֶׁר־בּוֹ׃ 14. מֹשֶׁה

וְאַהֲרֹן בְּכֹהֲנָיו׃ 15. הֲלֹא אֱלֹהִים זְנַחְתָּנוּ׃

16. אֱלֹהִים אַל־דֳּמִי לָךְ׃

LESSON IX.

OF DAGHESH LENE AND FORTE.

32. *Daghesh* is a dot or point standing within a consonant, and, according to the change it occasions, is termed **Daghesh Lene** (weak Daghesh) or **Daghesh Forte** (strong Daghesh).

33. *Daghesh Lene* is found only in the six **aspirates** בּ, גּ, דּ, כּ, פּ, תּ (*b^eghadhk^ephath*), and has the effect of **removing the aspiration** (§ 11 *b*). *Daghesh Forte* may occur in **any** consonant, **except the gutturals** א, ה, ח, ע, and the semi-guttural ר; its effect is to **double its consonant.** It is in fact a contraction: thus עִמִּי is written instead of עִמְמִי.

34. It will be seen by § 33 that doubt as to whether a Daghesh is *lene* or *forte* can only occur in the case of the six aspirates. The following rules will suffice to distinguish:—

(*a*) The first consonant of a word cannot be doubled, and cannot therefore take Daghesh *forte* (exception in § 37. 3). Thus בֵּן is *bēn.*

(*b*) Daghesh in an aspirate **immediately preceded by a vowel** is *forte*. Thus לִבּוֹ is *libbô.*

(*c*) Daghesh in an aspirate **immediately preceded by a silent Sh^eva** is *lene*. Thus מִשְׁפָּט is *mishpāṭ.*

35. *Daghesh Forte* in an *aspirate* is also *Daghesh Lene*, and hardens the consonant before doubling it, i. e. בּ is *bb*, not *bhbh.*

36. The student will have noticed that the aspirates sometimes have Daghesh Lene, sometimes not. The following are the rules which determine its presence or absence:—

i. **Daghesh Lene stands in** a *b^eghadhk^ephath* letter—

(*a*) At the **beginning of a sentence or division of a sentence**; also of words standing by themselves, as in vocabularies and lexicons.

(*b*) After a **closed syllable** (i. e. a syllable ending in a sounded consonant), whether in the same or a previous word, e. g. הַר גָּבֹהַּ *a high mountain* (for הּ see

§ 60); אֶת־כָּל־דָּבָר *every word;* הִקְדַּשְׁתְּ *thou hast sanctified.*

(*c*) In the b^eghadhk^ephath letter at the end of a word which **terminates with a double-closed syllable,** e. g. קָטַלְתְּ *thou* (fem.) *hast killed;* כָּתַבְתְּ *thou* (fem.) *hast written.*

ii. On the contrary, these letters are written **without Daghesh Lene** and are aspirated—

(*a*) In the first letter of a word when the **preceding word ends with an open syllable** (i. e. a syllable ending in a vowel or silent consonant), it being remembered that ה (see § 60) and ע, although in ordinary pronunciation not audible, nevertheless always form a closed syllable, e. g. צָבָא גָדוֹל *a great army;* אֵלֶיךָ בָאתִי *I have come to thee;* but שֵׁמַע בָּנִים *a rumour about sons;* גֹּבַהּ גָּדוֹל *a great height.* But if the former of the two words is separated from the latter by a distinctive accent (see § 79) Daghesh Lene may stand.

(*b*) Generally **after a vowel or Sh^eva vocal,** whether simple or composite, e. g. אָב *a father;* אֶכְתֹּב *I will write;* גְּבֻל *a limit;* יְפִי *beauty;* מַלְכֵי *kings.*

(*c*) In the כ of the termination כֶם and כֶן, whether preceded by a closed or open syllable. See also § 24 *c.*

37. The following are the **principal cases of Daghesh Forte:—**

(1) Where the same consonant *occurs twice* without an intervening vowel, e. g. נָתַנּוּ *we have given,* for נָתַנְנוּ.

(2) Where a consonant is *assimilated* to the one following, e. g. יִתֵּן *he will give,* for יִנְתֵּן (Dag. *lene*); יִקַּח for יִלְקַח. A good example is the definite article, originally הַל, now attenuated into the prefix הַ, with Daghesh in the first letter of the word to which it is prefixed: thus, *the gold* הַזָּהָב. Both these cases may be called **Daghesh Forte Compensative.**

(3) Where two words are *closely connected,* e. g. מַה־לְּךָ *what is it to thee?* מַה־זֶּה *what is this?* This is called **Daghesh Forte Conjunctive.**

(4) Where a doubled letter is characteristic of the word's formation. Thus, from שָׁבַר *he has broken* comes שִׁבֵּר *he has crushed;* from גָּבַר *he has become strong* comes גִּבּוֹר *strong.* **Daghesh Forte Characteristic.**

38. But the reduplication is omitted, and **Daghesh Forte falls away:—**

(*a*) At the end of words, with exception of אַתְּ and נָתַתְּ.

(*b*) With יְ, e.g. הַיְאֹר *the river*, for הַיְּאֹר; וַיְהִי *and he was*, for וַיְּהִי. (Exceptions are rare, e.g. הַיְּהוּדִים *the Jews;* הַיְּוָנִים *the Greeks;* הַיְּעֵלִים *the wild goats.*) Also with some other letters when they are pointed with Shᵉva vocal, especially נ and ק.

(*c*) Always with the gutturals and ר.

Exercise xix (Reading).

Note—In this and the following exercise say whether the Daghesh is *lene* or *forte*, and explain its presence (as well as the absence of Daghesh Lene in aspirates) by the foregoing rules.

1. גִּבּוֹר׃ — gibbôr
2. רַבַּת׃ — rabbath
3. אֶשָּׂא׃ — 'essâ
4. הִנֵּה׃ — hinnēh
5. אֵלֶּה׃ — 'ēlleh
6. קִוִּיתִי׃ — qivvîthî
7. עִמּוֹ׃ — 'immô
8. לִבִּי׃ — libbî
9. מִמִּזְרַח־־שֶׁמֶשׁ׃ — mimmizrach-shemesh
10. הִגִּידוּ הַשָּׁמַיִם צִדְקוֹ׃ — higgîdhû hashshāmayim ṣidqô
11. מִקּוֹל אוֹיֵב מִפְּנֵי עָקַת רָשָׁע׃ — miqqôl 'ôyēbh mippᵉnê 'āqath rāshā'
12. פְּתָאִים׃ — pᵉthā'îm
13. תָּעִיתִי כְּשֶׂה אֹבֵד׃ — tā'îthî khᵉseh 'ōbhēdh
14. פָּצוּ עָלַי פִּיהֶם׃ — pāṣû 'ālai pîhem
15. נִשְׁכַּחְתִּי כְּמֵת מִלֵּב׃ — nishkachtî khᵉmēth millēbh
16. גַּל־עֵינַי וְאַבִּיטָה׃ — gal-'ênai ve'abbîṭāh
17. הַיַּרְדֵּן לְאָחוֹר׃ — hayYardēn le'āchôr
18. הִנֵּה יַשְׂכִּיל עַבְדִּי יָרוּם וְנִשָּׂא׃ — hinnēh yashkîl 'abhdî yārûm vᵉnissâ
19. כֵּן יַזֶּה גּוֹיִם רַבִּים׃ — kēn yazzeh gôyîm rabbîm
20. כֻּלָּנוּ כַּצֹּאן תָּעִינוּ׃ — kullānû kaṣṣ'ōn ta'înû

Exercise xx.

See note to Exercise xix.

1. בָּא׃ 2. הִנֵּה׃ 3. אֶצָּק׃ 4. עַבְדִּי׃ 5. מִשְׁפָּט׃
6. לַגּוֹיִם׃ 7. פִּשְׁתָּה׃ 8. הַשָּׁמַיִם׃ 9. וְאֶתְּנֵךְ׃
10. מַשָּׂא דּוּמָה׃ 11. הִבּוֹק תִּבּוֹק הָאָרֶץ וְהִבּוֹז תִּבּוֹז
כִּי יְהוָה דִּבֶּר אֶת הַדָּבָר הַזֶּה׃ 12. בַּשִּׁיר לֹא יִשְׁתּוּ־
יָיִן׃ 13. כִּי־אֲרֻבּוֹת מִמָּרוֹם נִפְתָּחוּ׃ 14. אָמַרְתִּי
הִנֵּנִי הִנֵּנִי אֶל־גּוֹי לֹא־קֹרָא בִשְׁמִי׃ 15. פֵּרַשְׂתִּי יָדַי
כָּל־ (kŏl) הַיּוֹם אֶל־עַם סוֹרֵר׃ 16. כִּי הוּא אָמַר
וַיֶּהִי הוּא צִוָּה וַיַּעֲמֹד׃ 17. מִשָּׁמַיִם הִבִּיט יְהוָה׃
18. קֶשֶׁת גִּבֹּרִים חַתִּים׃ 19. הִנֵּה קָטֹן נְתַתִּיךָ בַּגּוֹיִם
בָּזוּי אַתָּה מְאֹד׃

LESSON X.

OF THE QUIESCENT LETTERS.

39. The four letters א, ה, ו, י are often termed **Quiescent** or **Silent**, from the fact that they may be inaudible from being absorbed (quiescing) in the preceding vowel.

40. At the **beginning** of a syllable they are **consonants** with full consonantal force, e. g. הָר *hār ;* וְגַם *v'gham ;* יוֹם *yôm ;* אוֹר *'ôr* (א is no less a consonant because we have no English equivalent for its sound).

41. After vowels they may lose their consonantal force, being sometimes termed **semi-vowels.** Thus :—

א may be silent after any vowel sound.

ה final is silent (but see § 60) ; the vowel in which it most frequently quiesces is ָ.

ו quiesces only in ō and ū, not in a, e, or i.

י quiesces only in i and e, not in a, o, and u. E. g. בָּא *bā,* לֹא *lō,* מַה *mah,* מֶה *meh,* מָה *māh,* טוֹב *ṭôbh,* לִי *lî,* מִי *mê.*

42. After a, e, or i, ו is a consonant, e. g. צָיו, וְ. The combination יו ָ is pronounced āv, as סוּסָיו his horses.

43. The letter י combines with a preceding a, o, or u, to form a diphthong. Thus, סוּסַי *susai*, גּוֹי *gôi*, גָּלוּי *galuy*. (Some, however, maintain that in this case the י is a consonant pronounced with a slight y sound after the vowel.)

Exercise xxi (Reading).

א when not quiescent is marked by the spiritus lenis ʼ.

1. יְאֹר׃ 2. יְהוּדָה׃ 3. יוֹם׃ 4. מִדְיָנִי׃ 5. אוֹר׃

ʼôr 5. Midhyānî 4. yôm 3. Yᵉhûdhâ 2. yᵉʼōr 1.

6. בְּרֵאשִׁית בָּרָא׃ 7. וַיָּבֹאוּ שְׁנֵי הַמַּלְאָכִים

hammalʼākhîm shᵉnê vayyābhōʼû 7. bārâ bᵉrēshîth 6.

סְדֹמָה בָּעֶרֶב׃ 8. פֶּן־תִּסָּפֶה בַּעֲוֹן הָעִיר׃ 9. קָפְאוּ

kāphᵉʼû 9. hāʻîr baʻᵃvôn pen-tissāphe 8. bāʻerebh Sᵉdhōmâ

תְהֹמֹת בְּלֶב־יָם׃ 10. יְהוָֹה יִמְלֹךְ לְעֹלָם וָעֶד׃

vāedh lᵉʻōlām yimlōkh Yehôvâh 10. bᵉlebh-yām thᵉhōmōth

11. בָּאוּ מְלָכִים נִלְחָמוּ׃ 12. בִּפְלַגּוֹת רְאוּבֵן גְּדֹלִים

gedhōlîm Rᵉʼûbhēn biphᵉlaggôth 12. nilchāmû mᵉlākhîm bāʼû 11.

חִקְקֵי־לֵב׃ 13. מַיִם שָׁאַל חָלָב נָתָנָה בְּסֵפֶל אַדִּירִים

ʼaddîrîm beṣēphel nāthānâ chālābh shāʼal mayim 13. chiqᵉqê-lēbh

הִקְרִיבָה חֶמְאָה׃

chemʼâ hikrîbhâ

Exercise xxii.

1. אֶלֶף׃ 2. וְהָיָה׃ 3. מִי׃ 4. לְכוּ׃ 5. בֹּא׃

6. אֵפוֹא׃ 7. וְאָמַרְתָּ בַּיּוֹם הַהוּא אוֹדְךָ יְהוָֹה כִּי

אָנַפְתָּ בִּי׃ 8. מַשָּׂא דּוּמָה אֵלַי קֹרֵא מִשֵּׂעִיר שֹׁמֵר

מַה־מִּלַּיְלָה שֹׁמֵר מַה־מִּלֵּיל׃ 9. כִּי כֹה אָמַר אֲדֹנָי

אֵלַי׃ 10. נַחֲמוּ נַחֲמוּ עַמִּי יֹאמַר אֱלֹהֵיכֶם׃ 11. אוֹרוּ

מֵרוֹז אָמַר מַלְאַךְ יְהוָה׃ 12. כָּל־ (kōl) הַגּוֹיִם כְּאַיִן

נֶגְדּוֹ׃ 13. כָּל־ (kōl) גֶּיא יִנָּשֵׂא׃

LESSON XI.

OF SYLLABLES.

44. For the correct reading of Hebrew, and also for the understanding of the various vowel-changes which occur in the inflexion of nouns and verbs, it is of extreme importance to master the **principles of the Hebrew syllable.**

45. The Hebrew syllable may consist of—

(1) **A consonant + a vowel,** e.g. מָ *mā*, מִי *mī*, מֶה *mĕh* (§ 41).

(2) **Two consonants + a vowel,** e.g. פְּרִי *p*ᵉ*rī*.

(3) **A consonant + a vowel + a consonant,** e.g. לֵב *lēbh*, מִשְׁפָּט *mish-pāṭ*.

(4) **Two consonants + a vowel + a consonant,** e.g. קְטֹל *q*ᵉ*ṭōl*, קְטַלְתֶּם *q*ᵉ*ṭal-tem*.

(5) **A consonant + a vowel + two consonants,** final only, יֵשְׁתְּ *yēsht*.

(6) **Two consonants + a vowel + two consonants,** final only, קָטַלְתְּ *q*ᵉ*ṭalt*.

46. From this it will be seen that—

(1) **Every syllable must begin with a consonant**[1].

(2) **The close of a syllable may be either a vowel or a consonant.**

47. Syllables are divided, according to § 46. 2, into—

(1) **Open syllables,** or those ending in a vowel (*or silent consonant*, § 39).

(2) **Shut syllables,** or those ending in a vocal consonant.

48. (1) The **vowel** of an **open** syllable is generally **long**; it may be short if the syllable is accented (§ 77).

(2) The **vowel** of a **shut** syllable is generally **short**; it may be long if the syllable is accented.

[1] A single exception is the vowel וּ, which in certain cases is prefixed to words instead of וְ (*and*). See § 72.

(3) The **vowel of a shut unaccented syllable must be short.**

49. **Sh^{e}va** (simple or compound) is not strong enough to stand as the vowel of a syllable, whether open or shut.

50. *Sh^{e}va vocal* is placed under the first of two consonants which begin a syllable, § 45. 2, 4, 6.

Sh^{e}va silent is placed under the consonant which ends a shut syllable (unless this is the final consonant of the word, § 22), § 45. 3, 4.

Sh^{e}va silent is placed under each of the two consonants which end a (final) shut syllable, § 45. 5, 6; cf. § 25. *d.* 2.

51. *Methegh* (ֽ) is described § 66. Where it occurs in the following exercise it marks *the end of a syllable*, 'bridling' its vowel back from the following consonant.

Exercise xxiii (Reading).

The accented syllable where necessary is marked by ֫.

1. נָא׃ 2. נַחֲמוּ׃ 3. יֹאמַר׃ 4. דַּבְּרוּ׃ 5. בַּמִּדְבָּר׃

bam-midh-bār 5. dab-b^{e}rû 4. yō-mar 3. na-ch^{a}mû 2. nâ 1.

6. יָבֵשׁ׃ 7. כָּל־הַגּוֹיִם׃ 8. הַפֶּסֶל נָסַךְ חָרָשׁ

chā-rāsh nā-sakh hap-pe-sel 8. kol-hag-gô-yim 7. yā-bhēsh 6.

וְצֹרֵף בַּזָּהָב יְרַקְּעֶנּוּ׃ 9. לָמָּה תֹּאמַר יַעֲקֹב

Ya'^{a}qōbh tō-mar lām-mâ 9. y^{e}raq-q^{e}en-nû baz-zāhābh v^{e}ṣō-rēph

וּתְדַבֵּר יִשְׂרָאֵל נִסְתְּרָה דַרְכִּי מֵיְהוָֹה וּמֵאֱלֹהַי

û-mē-'^{e}lō hai mē-Y^{e}hôvâh dhar-kî niṣ-t^{e}râ Yis-rā'ēl û-th^{e}dhab-bēr

מִשְׁפָּטִי יַעֲבוֹר׃ 10. נַפְשִׁי בְכַפִּי תָמִיד וְתוֹרָתְךָ

vethô-ra-th^{e}khā thā-mîdh bh^{e}khap-pî naph-shî 10. ya-'^{a}bhôr mish-pa-ṭî

לֹא שָׁכָחְתִּי׃

sha-kach-tî 10

Exercise xxiv.

Write the words in English characters, dividing into syllables by hyphens.

1. יוֹם׃ 2. הַגָּדוֹל׃ 3. הֵם׃ 4. בָּאָרֶץ׃ 5. לְלַמֵּד׃

6. אֶתְכֶם׃ 7. וּמִשְׁפָּטִים׃ 8. שְׁמַע יִשְׂרָאֵל אַתָּה עֹבֵר
הַיּוֹם אֶת־הַיַּרְדֵּן לָבֹא לָרֶשֶׁת גּוֹיִם גְּדֹלִים מִמֶּךָּ׃
9. זְכֹר יְמוֹת עוֹלָם בִּינוּ שְׁנוֹת דֹּר־וָדֹר׃ 10. כִּי לֹא
דָבָר רֵק הוּא מִכֶּם כִּי הוּא חַיֵּיכֶם׃ 11. וַיַּעַל מֹשֶׁה
מֵעַרְבֹת מוֹאָב אֶל־הַר נְבוֹ רֹאשׁ הַפִּסְגָּה׃

LESSON XII.

OF DISTINGUISHING QAMETS AND QOMETS (QAMETS-CHATUPH).

52. As there is only one sign (ָ) for both Qamets and Qomets, the student must master thoroughly the following **rules for recognising Qomets.**

53. In a **shut syllable** *which is unaccented* (§ 48. 3) **the sign** ָ **is Qomets** (*o* short).

There are three cases of such syllables:—

(1) When a simple Sh^eva Quiescent follows the ָ, as in יָקְטָן *Jokṭan*, where the first ָ is *o* according to this rule (and 55), and the second *a* on account of the accent.

(2) When Daghesh Forte follows, as רָנּוּ *ronnu.*

(3) When the syllable is final, i.e. at the end of a word, as וַיָּקָם *vay-yā-hom.*

54. In the last two examples the student should find no difficulty in identifying ָ as Qomets; for רָנּוּ could not be *rān*-nû (§ 48. 3), nor וַיָּקָם vay-yā-*hām*, for the same reason. In both cases we should break the rule by reading a long vowel (Qamets) in a shut *unaccented* syllable.

55. Qomets is most frequent in words of the form יָקְטָן, i.e. where we have the sign ָ followed immediately by Sh^eva. How are we to know this ָ is Qomets? The word could be read in three ways: (1) *yāq-ṭān*, (2) *yā-q^eṭān*, (3) *yoq-ṭān*. We avoid (1) by the same rule as in § 54, but (2) breaks none of the rules of the syllable, and the student must refer to the following Note.

Note—**If the sign ָ followed by ֱ is Qamets (ā), it is invariably accompanied by methegh** (§ 66). **If there is no methegh, it is Qomets** (ŏ). Thus we distinguish, e. g. קָֽטְלָה *qā-ṭ*^e^*lā* and קָטְלָה *qoṭ-lā*.

56. The sign ָ is ŏ in an **open syllable** only in the three following cases:—

(1) When Chateph-Qomets follows (Lesson VIII, Note A), as צָהֳרַיִם *ṣohorayim*.

(2) When another Qomets follows, as אָהָלְךָ *'oholkha*.

(3) In the two words קָדָשִׁים *qodashim* and שָׁרָשִׁים *shorashim*.

Exercise xxv (Reading).

The references are sufficient to enable the student to distinguish between Qamets and Qomets.

1. גָּלְיָת׃ 2. בָּתֵּי נֶפֶשׁ׃ 3. בְּצָרָה׃ 4. וַיֵּצֵא מֵעִם פַּרְעֹה
§ 55. §§ 34 *b*, 54. § 55.

בְּחָרִי אָף׃ 5. לְהַקְשִׁיב לַחָכְמָה אָזְנֶךָ׃ 6. הָעֳזְנִיָּם
§ 56. § 55. § 55.

אָרְחוֹת יֹשֶׁר׃ 7. אִם עֲוֹנוֹת תִּשְׁמָר־יָהּ מִי יַעֲמֹד׃
§ 55. § 53. 3.

8. חָקְרֵנִי אֵל וְדַע לְבָבִי׃ 9. זֹאת נֶחָמָתִי בְעָנְיִי׃
§ 55. § 55.

10. כָּל־מִצְוֹתֶיךָ אֱמוּנָה שֶׁקֶר רְדָפוּנִי עָזְרֵנִי׃
§ 53. 3. § 55.

Exercise xxvi.

1. כָּל׃ 2. חָרְבָּה׃ 3. אָרְכָּהּ׃ 4. מָרְדְּכַי׃ 5. וַיָּקָם׃

6. חָק׃ 7. בַּצָּהֳרָיִם׃ 8. סָלְעָם׃ 9. יֵצֵא אָדָם לְפָעֳלוֹ׃

10. אֲשֶׁר צִוָּה יְהוָֹה אֶת־מֹשֶׁה בְּהַר סִינָי בְּיוֹם צַוֹּתוֹ

אֶת־בְּנֵי יִשְׂרָאֵל לְהַקְרִיב אֶת־קָרְבְּנֵיהֶם לַיהוָֹה בְּמִדְבַּר

סִינָי׃ 11. לֹא תָעָבְדֵם׃ 12. וַיֵּרָגְנוּ בְאָהֳלֵיהֶם׃

LESSON XIII.

OF FURTIVE PATHACH, MAPPIQ, RAPHÊ, AND THE DIVISION OF LETTERS ACCORDING TO THE ORGANS OF SPEECH.

57. As in other languages, so the letters of the Hebrew alphabet are classed according to the organs of speech by means of which they are sounded. Grammarians usually enumerate five classes: *Gutturals*, *Labials*, *Palatals*, *Linguals*, and *Dentals*.

58. The *Gutturals* are—א, ה, ח, ע, and ר (not strictly a guttural, but often treated as such).

The *Labials* are—ב, ו, מ, פ.
The *Palatals* are—ג, י, כ, ק.
The *Linguals* are—ד, ט, ל, נ, ת.
The *Dentals* or *Sibilants* are—ז, ס, צ, שׁ.

59. It has been seen that the Gutturals never admit of Daghesh, and that they take a compound Sh^{e}va instead of simple Sh^{e}va vocal (Lessons IX. 33; VIII. 28). Their peculiarities are stated in convenient form in Lesson XIV.

60. ה, when standing alone at the end of a word, is Quiescent (§ 41). But when ה at the close of a word should be audible, there is found in it a dot resembling Daghesh (הּ). This is termed **Mappiq**, and serves the double purpose of strengthening the sound of the letter, and in some instances of distinguishing words of the same form.

Thus, while אַרְצָה 'ăr-ṣâ would mean *to earth*, אַרְצָהּ 'ăr-ṣāh would signify *her land*.

61. **Raphē** is a small line above a letter, marking the absence of Daghesh or Mappiq. It is very seldom used in modern editions of the Bible, but is inserted in Dr. Ginsburg's (1894).

62. **Furtive Pathach** is a Pathach found under one of the three Gutturals הּ (with Mappiq), ח, or ע **at the end of a word** and **after a long vowel.** It is pronounced *before* the consonant under which it stands, has a weak or stealthy sound (hence its name), and does not form a separate syllable.

Thus, גָּבֹהַּ *ga-bhoăh*, רוּחַ *ruăch*, רֵעַ *rēă'* (Lesson II, Note C).

63. The long vowel-sound preceding Furtive Pathach may be **any one except** *a*.

64. When in the process of inflexion a word is lengthened by adding another syllable, Furtive Pathach disappears. Thus, רֵיחַ ***rêach***, with the added syllable ִ◌י becomes רֵיחִי ***rêchi***.

Exercise xxvii (Reading).

1. הָהּ׃ 2. גֹּבַהּ׃ 3. רוּחַ׃ 4. אֶפְרוֹחַ׃ 5. מַלְקוֹחַ׃

malqôach 5. 'ĕphrôach 4. rûach 3. gōbhăh 2. hāh 1.

6. וַיִּבֶן שָׁם מִזְבֵּחַ׃ 7. וְאֶת־דָּמָהּ׃ 8. כִּי רוּחַ יְהוָֹה

Yᵉhôvâh rûach kî 8. vᵉ'eth-dāmāh 7. mizbēach shām vayyibhen 6.

נָשְׁבָה בוֹ׃ 9. וּכְגַנָּה אֲשֶׁר־מַיִם אֵין לָהּ׃ 10. עַל־הַר־

'al-har- 10. lāh 'ēn 'asher-mayim ûkhᵉghannâh 9. bhô nāshᵉbhâh

גָּבֹהַּ עֲלִי־לָךְ מְבַשֶּׂרֶת צִיּוֹן הָרִימִי בַכֹּחַ קוֹלֵךְ

qôlēkh bhakkōach hārîmî Ṣiyon mᵉbhassereth lākh 'ᵃlî gābhōah

מְבַשֶּׂרֶת יְרוּשָׁלָםִ הָרִימִי אַל־תִּירָאִי אִמְרִי לְעָרֵי

lᵉ'ārê 'imrî 'al-tî-rā-'î hārîmî Yᵉrûshālāim mᵉbhassereth

יְהוּדָה הִנֵּה אֱלֹהֵיכֶם׃

'ᵉlōhêkhĕm hinnêh Yᵉhûdhâh

Exercise xxviii.

1. אֹתָהּ׃ 2. בָּהּ׃ 3. הוֹכִיחַ׃ 4. גָּבֹהַּ׃ 5. לָהּ׃

6. קְרֹחַ׃ 7. רוּחַ אֲדֹנָי׃ 8. וְנֹחַ מָצָא חֵן בְּעֵינֵי
יְהוָֹה׃ 9. וַיֹּאמֶר יְהוָֹה לֹא־יָדוֹן רוּחִי בָאָדָם לְעֹלָם׃
10. עֲשֵׂה־לָּהּ הַטּוֹב בְּעֵינֶיךָ׃ 11. לֹא יַשְׁמִיעַ בַּחוּץ
קוֹלוֹ׃ 12. וְהוּא עַם־בָּזוּז וְשָׁסוּי הָפֵחַ׃ 13. גַּם רָעֵב
וְאֵין כֹּחַ לֹא שָׁתָה מַיִם וַיִּעָף׃ 14. כִּי־נִחַם יְהוָֹה צִיּוֹן
נִחַם כָּל־חָרְבֹתֶיהָ וַיָּשֶׂם מִדְבָּרָהּ כְּעֵדֶן וְעַרְבָתָהּ כְּגַן
יְהוָֹה שָׂשׂוֹן וְשִׂמְחָה יִמָּצֵא בָהּ תּוֹדָה וְקוֹל זִמְרָה׃
15. מִלִּפְנֵי אָדוֹן חוּלִי אָרֶץ מִלִּפְנֵי אֱלוֹהַּ יַעֲקֹב׃

LESSON XIV.

PECULIARITIES OF THE GUTTURALS.

65. The **characteristic weakness** of the gutturals gives rise to **certain peculiarities,** which may be thus enumerated:—

(*a*) The gutturals and ר **cannot be doubled** by daghesh forte. Where doubling would be required by the ordinary rule, the preceding vowel is lengthened by way of compensation—ă into ā, ĭ into ē, ŭ into ō. Thus, יְקַטֵּל *he will kill*, but יְפָאֵר *he will adorn;* קִטֵּל *he has killed*, but פֵּאֵר *he has adorned;* הַבֵּן *the son*, but הָעֵץ *the tree.*

(*b*) The gutturals instead of simple Sh^e^va vocal (sometimes also instead of Sh^e^va silent) **take a compound Sh^e^va.**

(*c*) A guttural with a compound Sh^e^va **changes a preceding simple Sh^e^va vocal into the short vowel of its own compound Sh^e^va.** Thus, בְּאֱמֹר becomes בֶּאֱמֹר.

(*d*) A final guttural (not א) preceded by any long vowel except ā has its sound helped by **Furtive Pathach** (§ 62).

(*e*) The gutturals have a decided **preference for the A vowels.**

LESSON XV.

OF METHEGH, MAQQEPH, AND SLIGHT VOWELS.

66. **Methegh** (bridle) is a short perpendicular line often found to the *left* of a vowel-point. Its office is to mark that with it a syllable ends, and that accordingly the vowel with which it stands must be pronounced with a slight emphasis or check.

67. The **usual place** of methegh is on the **syllable next but one before the tone,** provided that syllable is an *open* one, e.g. אָֽנֹכִי, מְתֽוּשָׁאֵל, הָֽאָמָד.

68. Methegh is also found—

(1) **Before a vocal Sh^e^va** in the middle of a word (and thus helps to distinguish Qamets from Qomets, § 55), as דָּֽרְיָוֶשׁ *Da-r^e^yavesh.*

(2) With every **vowel** which is **followed by compound Sheva**, as מֵאֲשֶׁר, הִתְנַעֲרִי.

69. **Maqqeph** (binder) is a short cross-line connecting two or more words in such a manner that they are really considered one, and have **only one accent** (which is on the last word), as עַל־כָּל־גּוֹיִם *'al-kol-goyim.*

70. Although two letters pointed with Sheva may stand together (1) if both are *silent*, as at the *end* of a word (§ 50), or (2) if one is silent and one vocal, e.g. דִּבְרְכֶם *dibhrekhem;* **this is not permissible if both are vocal,** whether simple or compound. Therefore, when, e.g., a Prefix (such as לְ *le*, to; כְּ *ke*, as; בְּ *be*, in, etc.) is joined to a word whose first consonant should be pointed with vocal Sheva, **the first Sheva**—that of the Prefix—**is changed into a short vowel,** generally *i*. Such a vowel, taking the place of Sheva, is termed **a Slight vowel.** Thus, לִפְנֵי is *liphene* (for לְפְנֵי), כִּדְבָרֶךָ *kidhebharecha.*

Obs.—If the initial Sheva is compound, the Slight vowel of the prefix is generally the vowel of the compound Sheva.

71. A Slight vowel forms what is termed a half open syllable, and the following Sheva is vocal, which by § 36. 2. *b* will not take *Daghesh Lene* after it.

72. The Prefix וְ *ve*, *and*, forms an exception to § 71, becoming וּ *u* before a word beginning with vocal Sheva (or with one of the Labials). Thus, *and a vessel* וּכְלִי, not וִכְלִי; *and a son* וּבֵן, not וְבֵן.

73. But if the Prefix be a guttural, the Slight vowel substituted for Sheva must be Seghol, and not Chireq, as אֶשְׁמֹר.

74. If the first consonant of the word itself be one of the three gutturals א, ה, ח, the Slight vowel must be Pathach, as יַחְמֹל.

75. If the word begins with יְ, with a Prefix pointed with Sheva standing before it, both the Shevas are omitted, and the י quiesces in long Chireq, as וִיהוּדָה *vI-hudhah* instead of *ve-Jehudhah.*

Exercise xxix.

1. וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם אֶחָד׃ 2. וַיהוָה פָּקַד
אֶת־שָׂרָה כַּאֲשֶׁר אָמָר וַיַּעַשׂ יְהוָה לְשָׂרָה כַּאֲשֶׁר דִּבֵּר׃
3. וְהָלְכוּ גּוֹיִם רַבִּים וְאָמְרוּ לְכוּ וְנַעֲלֶה אֶל־הַר־יְהוָה
וְאֶל־בֵּית אֱלֹהֵי יַעֲקֹב׃ 4. גַּם כִּי־אֵלֵךְ בְּגֵיא צַלְמָוֶת
לֹא־אִירָא רָע כִּי־אַתָּה עִמָּדִי׃ 5. כִּי־הוּא עַל־יַמִּים
יְסָדָהּ וְעַל־נְהָרוֹת יְכוֹנְנֶהָ׃ 6. לֹא יָשַׁבְתִּי עִם־מְתֵי־
שָׁוְא וְעִם נַעֲלָמִים לֹא אָבוֹא׃

LESSON XVI.

OF THE ACCENTS: DISTINCTIVES.

76. We find in the Hebrew Bible, together with the vowel-points, many marks both above and below words, which (in many cases) do not materially affect their meaning or pronunciation. These are termed **Accents,** one of which at least stands on every word. They principally serve two purposes: (*a*) To show which syllable is to be emphasised or dwelt upon; i. e. they mark the **tone-syllable**; (*b*) To point out the **connection or dis-connection** between the different words of a sentence.

77. The syllables accented in Hebrew are always (1) either the ultimate (most frequently), or (2) the penultimate. Should an accent be found on the antepenultimate, it may only serve as a Methegh (§ 67).

A word having the ultimate accented is termed *milra* (Chaldee,—'from underneath'); one having the penultimate accented, *milel* (Chaldee,—'from above').

78. Of the two offices performed by the Accents, the second (which may be compared to that of our punctuation signs) is the more important, since through it we have a guide to the meaning of sentences otherwise obscure, or liable to misinterpretation.

79. The Accents, as signs of punctuation, are divided into two great classes: **Distinctives,** called by grammarians *Domini* (masters), marking separation or disconnection between words (as our full-stop, colon, semi-colon, and comma); and **Conjunctives,** called *Servi* (slaves), which bind words together.

80. For a complete scheme of the Accents the student is referred to larger works on Hebrew Grammar. For the present he may confine his attention to a few of the chief Distinctives, postponing to a much more advanced stage the study of those infinite subtleties of connection and disconnection of words which the ingenuity of Jewish grammarians has discerned and embodied in a most elaborate accentual system.

81. The six chief Distinctives, given in order of their separating force, are *Ṣillûq*, *Athnāch*, *Ṣ*[e]*ghôltâ*, *Zāqēph-qāṭôn*, *Zāqēph-gādhôl*, and *Ṭiphchâ*. These are explained in the following sections. A seventh Distinctive of less importance, *R*[e]*bhîa'* (רְבִ֗יעַ), may be mentioned, because consisting in a mere dot above the line (—̇) it is liable to be confounded with the vowel *Cholem*. It mostly stands, however, where it would be impossible to sound an *o*, as in the first syllable of the word שְׁמֹ֗רֶת.

82. **Ṣilluq,** —ֽ (סִלּֽוּק *cessation*), is a perpendicular mark like *Methegh*, on the tone-syllable of the last word in every verse of the Hebrew Bible, and thus serves to separate verse from verse. The word is followed by *Sôph-pāsûq*, ׃ (סוֹף פָּסוּק *end of a verse*), as in Gen. i. 1, וְהָאָֽרֶץ׃ *and the earth.*

The distinction between *Ṣilluq* and *Methegh* is plain: the former occurs only in the last word of a verse, and the latter can never be on a tone-syllable.

83. **Athnach,** —֑ (אַתְנָ֑ח *respiration*), stands in general on the tone-syllable of a word near the middle of a verse, and serves to divide each verse into two main clauses. The poetical books, e.g., have a division pause in every verse, generally indicated by Athnach.

לָ֭מָּה רָגְשׁ֣וּ גוֹיִ֑ם וּ֝לְאֻמִּ֗ים יֶהְגּוּ־רִֽיק׃ Ps. ii. 1.

Why raged (the) nations (Athnach)? *and-peoples meditated-vanity* (Ṣilluq)?

84. **Segholta,** ֒ (סְגוֹלְתָּא *cluster of grapes*), like Seghol inverted and above the line, serves to subdivide the clause before Athnach. It occurs mostly in the longer verses, and is regarded by some as of equal power with Athnach, with which it combines to divide the verse into three main clauses. This accent is termed a **postpositive,** i. e. it can only stand on the final letter of a word, and does not therefore necessarily mark the *tone-syllable*.

1 Kings xiii. 18. *And he said unto him, I also am a prophet as-thou-art* (כָּמוֹךָ֒ Segholta); *and an angel spake unto me by the word of the Lord, saying, Bring him back with thee into thine house, that he may eat bread and drink water* (Athnach). *But he lied unto him* (Silluq). See also Gen. i. 7.

85. **Zaqeph-qaton,** ֔ (זָקֵף קָטֹן *little upright*), like a sheva, but *above* the line, is a slight pause, equivalent to a comma, and subordinate to Athnach. It serves to further subdivide a clause between Athnach and Silluq, or Athnach and the beginning of the verse, or Athnach and Segholta. See Isa. xliii. 1:

וְעַתָּה כֹּה־אָמַר יְהוָה בֹּרַאֲךָ֔ יַעֲקֹב וְיֹצֶרְךָ יִשְׂרָאֵ֑ל
אַל־תִּירָא כִּי גְאַלְתִּיךָ֔ קָרָאתִי בְשִׁמְךָ לִי־אָֽתָּה׃

And-now thus-saith Jehovah thy-creator o-Jacob (Zaqeph-qaton), *and thy-former o-Israel* (Athnach), *thou-shalt-not-fear, for I-have-redeemed thee* (Zaqeph-qaton), *I-have-called by-thy-name, mine thou* (*art*) (Silluq).

Note—The three above-mentioned accents will be inserted where necessary in the following exercises. A sign of the tone-syllable (֫ or ֫) will occasionally be used; but this is only a grammatical mark, not a Hebrew accent properly so called. Thus מֶ֫לֶךְ *king,* לָמַ֫דְתִּי *I learned.* When not otherwise specified it must be understood that the tone is *on the last syllable of the word.*

86. **Zaqeph-gadhol,** ֕ (זָקֵף גָּדוֹל *great upright*), used for *Zaqeph-qaton* where no conjunctive accent precedes. Where both *Zaqephs* occur in the same clause, *Zaqeph-qaton* is the stronger distinctive, e.g. 1 Kings xvii. 17:

וַיְהִי אַחַר הַדְּבָרִים הָאֵ֔לֶּה חָ֕לָה בֶּן־הָאִשָּׁה בַּעֲלַ֣ת
הַבָּ֑יִת׃

And-it-was after the-things these (Zaqeph-qaṭon) ***fell-sick*** (Zaqeph-gadhol) ***the-son-of-the-woman the-mistress-of the-house*** (Athnach).

See also Isa. xl. 3 for an interesting instance, in which the accent determines the traditional interpretation of a doubtful passage:

קוֹל קוֹרֵא בַּמִּדְבָּר פַּנּוּ דֶּרֶךְ יְהוָֹה׃

The-voice-of one-that-crieth; In-the-wilderness prepare-ye the-way-of Jehovah. As the greater pause is on the word with ***Zaqeph-qaṭon,*** viz. ***one-that-crieth,*** we must not read (with A. V. and LXX) ***one-that-crieth in-the-wilderness: Prepare ye,*** etc.

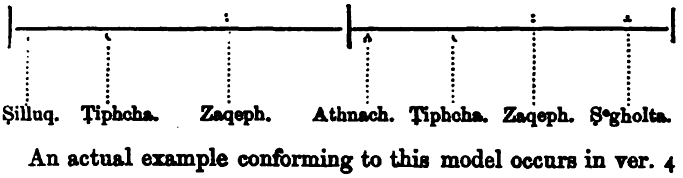
87. **Ṭiphcha,** ֖ (טִפְחָה *a handbreadth*), always precedes Athnach and Ṣilluq, as Gen. i. 1:

בְּרֵאשִׁית בָּרָא אֱלֹהִים אֵת הַשָּׁמַיִם וְאֵת הָאָרֶץ׃

In-the-beginning (Ṭiphcha) ***created God*** (Athnach) ***the heavens*** (Ṭiphcha) ***and the earth*** (Ṣilluq).

88. The word which has one of the greater Distinctive accents (especially *Ṣilluq* and *Athnach*) is said to be **in pause,** and the vowel of the tone-syllable, if short, is often lengthened, as Gen. i. 2, הַמָּיִם for הַמַּיִם (ver. 7). Sometimes a word in pause retracts the accent from the ultima to the penultima. A sh^{e}va before a final tone-syllable is often in pause changed to a full vowel, and takes the accent.

89. It will now be seen in general how the accents break up a verse into clauses and sub-clauses. Confining our illustration to the accents here given, we may exhibit their position in the verse by the following diagram:



An actual example conforming to this model occurs in ver. 4 of the following Exercise.

Exercise xxx.

Point out the chief Distinctives and Methegh in the following passage. Other accents may be disregarded. But see p. 164.

GENESIS xliv. 1–8.

1. וַיְצַו אֶת־אֲשֶׁר עַל־בֵּיתוֹ לֵאמֹר מַלֵּא אֶת־אַמְתְּחֹת
הָאֲנָשִׁים אֹכֶל כַּאֲשֶׁר יוּכְלוּן שְׂאֵת וְשִׂים כֶּסֶף־אִישׁ בְּפִי
אַמְתַּחְתּוֹ׃ 2. וְאֶת־גְּבִיעִי גְּבִיעַ הַכֶּסֶף תָּשִׂים בְּפִי
אַמְתַּחַת הַקָּטֹן וְאֵת כֶּסֶף שִׁבְרוֹ וַיַּעַשׂ כִּדְבַר יוֹסֵף אֲשֶׁר
דִּבֵּר׃ 3. הַבֹּקֶר אוֹר וְהָאֲנָשִׁים שֻׁלְּחוּ הֵמָּה וַחֲמֹרֵיהֶם׃
4. הֵם יָצְאוּ אֶת־הָעִיר לֹא הִרְחִיקוּ וְיוֹסֵף אָמַר לַאֲשֶׁר
עַל־בֵּיתוֹ קוּם רְדֹף אַחֲרֵי הָאֲנָשִׁים וְהִשַּׂגְתָּם וְאָמַרְתָּ
אֲלֵהֶם לָמָּה שִׁלַּמְתֶּם רָעָה תַּחַת טוֹבָה׃ 5. הֲלוֹא זֶה
אֲשֶׁר יִשְׁתֶּה אֲדֹנִי בּוֹ וְהוּא נַחֵשׁ יְנַחֵשׁ בּוֹ הֲרֵעֹתֶם אֲשֶׁר
עֲשִׂיתֶם׃ 6. וַיַּשִּׂגֵם וַיְדַבֵּר אֲלֵהֶם אֶת־הַדְּבָרִים הָאֵלֶּה׃
7. וַיֹּאמְרוּ אֵלָיו לָמָּה יְדַבֵּר אֲדֹנִי כַּדְּבָרִים הָאֵלֶּה
חָלִילָה לַעֲבָדֶיךָ מֵעֲשׂוֹת כַּדָּבָר הַזֶּה׃ 8. הֵן כֶּסֶף אֲשֶׁר
מָצָאנוּ בְּפִי אַמְתְּחֹתֵינוּ הֱשִׁיבֹנוּ אֵלֶיךָ מֵאֶרֶץ כְּנָעַן וְאֵיךְ
נִגְנֹב מִבֵּית אֲדֹנֶיךָ כֶּסֶף אוֹ זָהָב׃

LESSON XVII.

OF THE RADICALS AND SERVILES.

90. The letters of the Hebrew alphabet are arranged in two great classes, the **Radicals** and the **Serviles.**

91. Grammarians have established the fact that the foundation of most words in Hebrew is **three consonants.** These are termed the **Root,** and the three consonants composing it are the **Radicals** of the **Verbal Stem.** See § 188.

92. Now certain other consonants may be put before (prefixed), added to (suffixed), or inserted in this Root, serving either (1) to form a derivative from the Root, as מִשְׁפָּט *judgment*, from שָׁפַט *to judge;* or (2) to express some *circumstance* of the Root, as Number, Gender, Case, Tense, Person, etc., as שֹׁפְטִים *judges*, בְּשֹׁפֵט *in a judge*, יִשְׁפֹּט *he will judge*. Such consonants are termed **Serviles**. **All the letters** of the Hebrew alphabet may be used as **Radicals**, but only **eleven** as **Serviles**, viz. א, ב, ה, ו, י, כ, ל, מ, נ, שׁ, ת, combined by grammarians into the mnemonic sentence, אֵלֵינוּ כָּתַב מֹשֶׁה *to us wrote Moses*.

93. Derivatives from a Root are chiefly formed in the three following ways:—

(1) By **altering the Vowel**, as *Root* חָטָא *to sin*, *Derivative* חֵטְא *sin*.

(2) By **doubling a Radical**, through Daghesh Forte, as חַטָּא *sinner*.

(3) By **introducing a Servile**, as *Root* גָּדֵל *to be great* or *tall*, *Derivative* גָּדוֹל *tall:* עָשָׂה *to do*, מַעֲשֶׂה *a deed*.

The Serviles specially used to form substantives from verbs (see § 91) are those which form the mnemonic word הֶאֱמַנְתִּיו *he'emantiv*.

94. The use of Serviles to express the *circumstances* of a Root is very varied and extensive. Not only are they employed, as in other languages, to indicate the number, case, gender of Nouns, and the number and person of Verbs, but separate words, such as the conjunction *and*, various prepositions, the definite article *the*, and the possessive pronouns *my*, *thy*, etc., are represented in Hebrew by a mere prefix or suffix. Thus (by adding various serviles) we may build up a simple word into quite a complex notion, e.g. בֵּן *a son;* add ים=plur., בָּנִים *sons;* add ו=*his*, בָּנָיו (ם dropped for euphony) *his sons;* prefix מ=*from*, מִבָּנָיו *from his sons;* prefix ו=*and*, וּמִבָּנָיו *and from his sons*.

95. These prefixes and suffixes will be treated in detail under Part II, Etymology. The following incomplete list of the more frequent may help the student to *begin* the important task of analysing Hebrew words as they occur in any passage of

Scripture. Let him take the first chapter of Genesis and identify any of the Serviles here subjoined. The alternative forms in parentheses are explained under Part II.

Prefixes: בְּ *in,* לְ *to,* כְּ *like, as,* וְ (וּ) *and,* מִ· (מֵ) *from,* הַ· (הָ) *the.*

For **Verbal Prefixes**, see § 194.

Suffixes: ִים. plural ending, ָה feminine ending.

For **Pronominal Suffixes**, see § 163.

For **Verbal Suffixes**, see § 194.

Exercise xxxi.

The following Exercise exhibits the frequency and importance of the Serviles. They are printed in hollow type, and are represented (as nearly as possible) by the italics in the English translation. Let the student identify them as far as possible according to §§ 92–95.

1. וְאָמַרְתָּ בַּיּוֹם הַהוּא אוֹדְךָ יְהוָֹה
o-Lord | *I-will*-thank-*thee* | *the*-that | *in-the*-day | *and-thou-shalt*-say

כִּי אָנַפְתָּ בִּי יָשֹׁב אַפְּךָ
thy-anger | *is*-turned-away | *with-me* | *thou-wast*-angry | for

2. הִנֵּה אֵל יְשׁוּעָתִי אֶבְטַח וּתְנַחֲמֵנִי׃
I-will-trust | *my*-salvation | God | behold | : *and-thou*-comfortest-*me*

וְלֹא אֶפְחָד כִּי עָזִּי וְזִמְרָת יָהּ
the Lord | *and-my*-song | *my*-strength | for | *I-will*-fear | *and*-not

יְהוָֹה וַיְהִי - לִי לִישׁוּעָה׃ 3. וּשְׁאַבְתֶּם - מַיִם
water | *and-ye-shall*-draw | : *for-a*-salvation | *to-me* | *and-he*-was | Jehovah

בְּשָׂשׂוֹן מִמַּעַיְנֵי הַיְשׁוּעָה׃ 4. וַאֲמַרְתֶּם בַּיּוֹם
in-the-day | *and-ye-shall*-say | : *the*-salvation | *from-the*-wells-*of* | *with*-joy

הַהוּא הוֹדוּ לַיהוָֹה קִרְאוּ בִשְׁמוֹ הוֹדִיעוּ
declare-*ye* | *on-his*-name | call-*ye* | *to*-the-Lord | give-*ye*-thanks | *the*-that

בָעַמִּים עֲלִילֹתָיו הַזְכִּירוּ כִּי
that | *bring-ye-to*-remembrance | *his*-doings | *among-the*-peoples

נִשְׂגָּב שְׁמוֹ׃ 5. זַמְּרוּ יְהוָֹה כִּי גֵאוּת עָשָׂה
he-did | excellently | for | the-Lord | sing-*ye*-to | : *his*-name | *is*-exalted

מוֹדַעַת זֹאת בְּכָל - הָאָרֶץ ׃ 6. צַהֲלִי

cry - *thou* | : *the* - earth | *in* - all | this (is) | *made* - known

וָרֹנִּי יֹשֶׁבֶת צִיּוֹן כִּי גָדוֹל בְּקִרְבֵּךְ

in-thy-midst | great | for | Zion | inhabit*ress*-of | *and*-shout-*thou*

קְדוֹשׁ יִשְׂרָאֵל ׃

: Israel | the-Holy-One-of

LESSON XVIII.

OF *Q^eRÎ* AND *K^eTHÎBH.*

96. The reader of the Old Testament in the ordinary Massorete editions (see § 17) will observe notes in Hebrew at the foot of the page, with an asterisk or circle above certain words in the text to which these notes refer. The most important of these indicate **various readings**, and are chiefly of two forms:

1. **Differences in copies** of the original, denoted by the Hebrew abbreviation נ״א, standing for נֻסְחָא אַחֲרִנָא *another copy*. In the Psalms these notes are very numerous.

2. **Corrections of obvious errors or suggested emendations.**

97. The method of these corrections is curious. On the one hand the scribes did not venture to alter 'one jot or tittle'—'a yodh or a corner of a letter'—from the sacred exemplar; but on the other hand the mistake must be corrected. They therefore copied the erroneous word in the text and set down the right one in a foot-note, followed by the word קְרִי (or the abbreviation ק״), meaning *read*, the wrong word in the text being termed כְּתִיב *written*. But as no sacredness attached to the vowels (compare § 17) the *k^ethîbh* (i.e. the erroneous reading of the text) is pointed with the vowels of the *q^erî* (i.e. the marginal emendation), and a help is thus afforded to the reader to pronounce the correct word. Thus in Ruth i. 8 we find *text* °יַעֲשֶׂה, an impossible word; the marginal note is יעש קרי. Pointing now this *q^erî* with the vowels of the *k^ethîbh*, we obtain the corrected reading יַעַשׂ. Again in ii. 1 we have *text* °מְיֻדַּע, *margin* מודע; the two combined give מוֹדַע as the *q^erî*.

98. Occasionally a word has been inserted in the text which

is thought to have no business there: the transcribers have not ventured to erase it, but have left it *without a vowel*, as in Ruth iii. 12 the word אם with the marginal note כתיב ולא קרי, '*written, but not read.*' On the other hand, a word may have been accidentally omitted, as in verse 5 of the same chapter, where the vowels are put in *without any consonants* (ֶ ַ), the letters אלי being given at the foot of the page, making up the word אֵלַי *unto me*. Here the note is '*read but not written.*'

Another example is the pronoun הוא, used in the Pentateuch for both masc. and fem. *he* and *she*. In the later language a separate form was used for the fem., הִיא *she*. The Massoretes, therefore, where they judged the pronoun to be feminine, edited הִוא, an impossible form, meaning '*read* הִיא.'

The word *not*, לֹא, has the same sound with לוֹ, the dative pronoun *to him*, used also for the possessive *his* or *its*. Hence arises a little doubt in some interesting passages. Thus in Ps. c. 3 the text (*k^ethîbh*) has לֹא: 'It is he that hath made us, and *not* we ourselves,' as A. V. The Massoretic scribes, however, put לו as *q^erî* in the margin, 'It is he that hath made us, and we are *his*,' as R. V. Another instance is in Isaiah ix. 3, 'Thou hast multiplied the nation and *not* increased the joy' (*k^ethîbh* and A.V.) 'Thou hast multiplied the nation, thou hast increased *their* joy,' lit. joy *to it* (*q^erî* and R.V.)

99. But the most interesting result of this Massorete method of distinguishing the *written* from the *read* is that which has given us the vowels of the word JEHOVAH. The Hebrew word is יהוה YHVH or JHVH, J being used for *yodh* in the old transliteration. But through Jewish reverence this word was never *read*, the word אֲדֹנָי *Lord* being always substituted for the ineffable Name. In the printed text, therefore, the word יהוה, wherever it occurs, is pointed with the vowels of אֲדֹנָי, with the single alteration that the compound sh^eva becomes simple with the non-guttural י (§ 28); the result is the word יְהֹוָה *Y^ehôvâh*, Eng. JEHOVAH. This combination of the vowels of one word with the consonants of another, without any marginal note, may be termed a **perpetual Q^erî.**

Notes—(1) The exact pronunciation of יהוה is doubtful; the best attested form is יַהְוֶה *Yah-veh*, or perhaps with sh^eva vocal

Ya-hᵉveh. Modern writers frequently adopt this, but probably the current *Jehovah* is too deeply rooted in the English language ever to be superseded.

(2) Sometimes the combination אֲדֹנָי יהוה *the Lord Jehovah* occurs. In this case, to avoid the repetition *'Adonai 'Adonai*, יהוה is read as אֱלֹהִים *'Elohîm* God, and is pointed with its vowels. See Isaiah l. 4, אֲדֹנָי יֱהוִֹה.

(3) If יְהוָֹה receives a prefix pointed with shᵉva (§ 95), as לְיְהוָֹה *to Jehovah*, the two vocal shᵉvas cannot stand (§ 70), and the resulting form is לַיהוָֹה by contraction for לַאֲ (the compound shᵉva of אֲדֹנָי, p. 49, note 1 *b*), *not* לִיהוָֹה for לִיְ (p. 49, note 1 *a*).

100. Other Massoretic notes call attention to any anomalies of vowels, daghesh, etc. In Gen. i. 1, for example, we have the fact noted that there is a '*large* ב;' in chap. ii. 4 a '*small* ה;' while in chap. ii. 25 '*daghesh after shureq*' is mentioned as being contrary to the general law (§ 48. 3). A very frequent note is of the form קמץ בז״ק, i. e. קָמֶץ בְּזָקֵף קָטֹן *Qamets with Zaqeph-qaton*, noting that one of the lesser distinctive accents has had the effect of *Silluq* or *Athnach* in putting the syllable into *pause*, and lengthening its vowel (§ 88). See Gen. xi. 3, 11; xxiv. 19, etc. On the other hand, in Gen. xxvii. 2, פַּתַח בְּאַתְנָח *Pathach with Athnach*, we are reminded that with Athnach, a pause accent, we should have expected the lengthening of Pathach to Qamets. With foot-notes not here explained, the student need not for the present concern himself.

In Judges xviii. 30 the Kᵉthîbh is *Moses* משה (so A.V.), but the Massorete scribes seem to have thought the statement derogatory to his name, and have curiously altered it to *Manasseh*, by inserting נ above the line, thus מנשה (see R.V.)

PART II.

ETYMOLOGY.

PART II.

ETYMOLOGY.

LESSON I.

OF THE ARTICLE.

101. There is in Hebrew **one Article,** ·הַ *the*, which is indeclinable, and forms a prefix to its noun. This Article is evidently contracted from הַל, and is kindred to the Arabic אַל.

The Article *a* is not expressed in Hebrew.

102. **The Article is followed by Dagheah Forte** in the Consonant before which it stands, to compensate for the omitted ל, except when this Consonant is a Guttural.

103. The Vowel of the Article is *Pathach*. But before Gutturals this is generally lengthened into *Qamets*, by way of compensation (in sound) for the omitted Dagheah Forte.

104. But before the Gutturals ה and ח the Article usually keeps its Pathach, as הַחֹשֶׁךְ *the darkness*.

105. Except when ה, ח (or ע) has Qamets and is unaccented, when the Article takes *Seghol*, as in הֶהָרִים *the mountains*.

Paradigm of the Article.

The Article is—

1. ·הַ before non-gutturals.
2. הַ before ה and ח (but if these have ָ they conform to 3 and 4).
3. הָ before gutturals generally (*always* before א and ר).
4. הֶ before הָ, חָ, עָ (not accented); also before חֳ.

Exercise i.

Words (דְּבָרִים).

the father. הָאָב 1.	the mountains. הֶהָרִים 5.
the mother. הָאֵם 2.	the garden. הַגַּן 6.
the son. הַבֵּן 3.	and. וּ, וְ 7.
the daughter. הַבַּת 4.	behold! הִנֵּה 8.

Note—The conjunction *and* is merely a prefix, commonly וְ, but before a Labial, or any Consonant pointed with Sh^eva, וּ, and (sometimes) immediately before the tone-syllable, וָ.

1. הָאָב׃ 2. הִנֵּה הַבַּת׃ 3. הֶהָרִים׃ 4. וְהַבֵּן׃
5. הִנֵּה הַגַּן וְהֶהָרִים׃ 6. אָב וּבֵן׃ 7. אֵם וּבַת׃
8. הִנֵּה הָאֵם וְהַבֵּן הַבַּת וְהָאָב׃

Exercise ii.

1. A mother. 2. The mother. 3. Behold the father! 4. The brother and the sister. 5. Behold the mountains! 6. A garden and a son. 7. And behold, a mother and a father. 8. The son and the father, the garden, and behold! the daughter.

LESSON II.

NOUNS: THEIR CLASSES AND GENDER.

106. Nouns are divided into two great classes, *Proper* and *Common*.

107. *Common Nouns* are again divided into *Concrete*, as אִישׁ *a man; Abstract*, as אֱמֶת *truth;* and *Collective*, as דָּגָן *grain*.

108. To Hebrew Common Nouns belong Gender, Number, and Case.

Gender.

109. There are in Hebrew **two Genders,** the *Masculine* and the *Feminine*. The (so-called) *Neuter* Gender of other languages is in Hebrew generally supplied by the Feminine.

110. Masculine Nouns have no distinctive termination. The most usual feminine termination both for substantives and adjectives is ָה. But many Feminine Nouns end in ֶת, ִית, or וּת, or, like masculines, have no distinctive ending.

111. Feminine Nouns are frequently **formed from Masculines** by an added termination. Thus מֶלֶךְ *king*, מַלְכָּה *queen*; נַעַר *boy*, נַעֲרָה *girl*; מִצְרִי *Egyptian*, f. מִצְרִית.

112. Apart from the distinction of male and female, and irrespective of termination, the Gender is **determined by the meaning** in the following cases, although with occasional exceptions :—

Masculine: names of rivers, mountains, winds, months, nations.

Feminine: names of countries, towns, provinces; also of those members of the body which exist in couples, as *hand*, *foot*, *wing*.

113. **Abstract Nouns** are generally *Feminine* (answering to the neuter in Greek and Latin). But where the quality indicated exists in a high degree of intensity, the Noun is sometimes Masculine.

114. Many names of *Animals* may be either Masculine or Feminine, i. e. are of **Common Gender** (as *camel*, *lamb*, *bird*). Some, however, are always Masculine, as כֶּלֶב *dog;* others always Feminine, as יוֹנָה *dove*. Among other Nouns of Common Gender are many in constant use, for which the Vocabulary or Lexicon must be consulted. Instances are אֶרֶץ *land*, *earth*, אֵשׁ *fire*, דֶּרֶךְ *way*, שֶׁמֶשׁ *sun*, שְׁאוֹל *Sheol*.

Exercise iii.

Prefix the Definite Article to the following words:—

an Egyptian, m.	מִצְרִי	1.	Egypt, f.	מִצְרַיִם	2.
Jordan, m.	יַרְדֵּן	3.	Gilead, f.	גִּלְעָד	4.
Sinai, m.	סִינַי	5.	Jerusalem, f.	יְרוּשָׁלַםִ	6.
north wind, m.	צָפוֹן	7.	an eye, f.	עַיִן	8.
man, m.	אִישׁ	9.	woman, f.	אִשָּׁה	10.
gold, m.	זָהָב	11.	truth, f.	אֱמֶת	12.
a book, m.	סֵפֶר	13.	hand, f.	יָד	14.
a Hebrew, m.	עִבְרִי	15.	kingdom, f.	מַלְכוּת	16.
peace, m.	שָׁלוֹם	17.	wine, m.	יַיִן	18.
a king, m.	מֶלֶךְ	19.	a queen, f.	מַלְכָּה	20.
a prince, m.	שַׂר	21.	a princess, f.	שָׂרָה	22.
a bird, m.	עוֹף	23.	a bee, f.	דְּבוֹרָה	24.

Exercise iv.

Translate into English, supplying the Copula *is*, *art*, *am*, in each sentence when required, since these words are only understood in Hebrew. **The word having the Article is the Subject, although it may be placed last in Hebrew: thus No. 6 below is not 'gold is the truth,' but 'the truth is gold.'**

1. הִנֵּה הַמֶּלֶךְ׃ 2. שָׂרָה הָאֵם׃ 3. אִישׁ הָעִבְרִי׃
4. וּמַלְכָּה הַדְּבוֹרָה׃ 5. הִנֵּה הַיַּרְדֵּן׃ 6. זָהָב הָאֱמֶת׃
7. שָׁלוֹם יְרוּשָׁלַםִ׃ 8. הִנֵּה הָאִשָּׁה׃

LESSON III.

NOUNS (CONTINUED): NUMBER.

115. There are in Hebrew, properly speaking, **two Numbers**, the *Singular* and the *Plural*.

116. Nouns of the **Masculine** Gender usually **make their Plural by adding** ִים, **frequently changing their Vowel-points** (see § 135), as, *Sing.* מֶלֶךְ *a king; Pl.* מְלָכִים *kings.*

117. Nouns of the **Feminine** Gender usually **make their Plural in** וֹת, as מַלְכָּה *a queen;* מְלָכוֹת *queens.*

118. Feminine Nouns ending in ִית or וּת make their Plural in יּוֹת, as מַלְכוּת *a kingdom;* מַלְכֻיּוֹת *kingdoms.*

119. The Plural termination ִים is often contracted into ִם (cf. § 18). Nouns ending in ִי add ם only, as עִבְרִים *Hebrews.*

120. *Patronymics* are formed by adding ִי to Proper Nouns, as עֵבֶר *Eber;* עִבְרִי *Hebrew.* These Patronymics take (of course) the usual Feminine and Plural terminations—so: *Hebrews* (m. pl.) עִבְרִים; fem. sing. עִבְרִיָּה; fem. plur. עִבְרִיּוֹת.

121. Some Nouns are only used in the Plural, as אֱלֹהִים *God;* חַיִּים *life.* Other Nouns are only used in the Singular, as יַיִן *wine.*

122. The Plural terminations ִים and וֹת cannot help us absolutely to determine the Gender of a Noun. For many Masculine Nouns make their Plural in וֹת, such as אָב *a father,*

אָבוֹת *fathers;* many Feminine Nouns make their Plural in ים., as יוֹנָה *a dove,* pl. יוֹנִים *doves;* while other Nouns have both forms in the Plural, as שָׁנָה *a year,* pl. שָׁנִים or שָׁנוֹת *years.*

123. A **Dual** *Number*—in ַיִם—for both Genders, is occasionally employed, but only when objects are spoken of which **naturally go in pairs,** as יָד *a hand;* Dual יָדַיִם *two hands.*

Exercise v.

I. אָנֹכִי	he. הוּא
princes, m. שָׂרִים	Egyptians, m. מִצְרִים
mothers, f. אִמּוֹת	daughters, f. בָּנוֹת
sons, m. בָּנִים	nostrils. אַפַּיִם
word, m. דָּבָר	men, m. אֲנָשִׁים
words, m. דְּבָרִים	women, f. נָשִׁים
gardens, m. גַּנִּים	books, m. סְפָרִים
good, m. adj. טוֹב	who? מִי

1. מִי הָאִישׁ׃ 2. אָנֹכִי בֵן׃ 3. הָעִבְרִי מֶלֶךְ׃
4. הַמִּצְרִי הוּא וְהָאֵם אָנֹכִי׃ 5. מִי בָנִים וּמִי בָנוֹת׃
6. הִנֵּה מְלָכִים וּמְלָכוֹת הִנֵּה נָשִׁים וְאִמּוֹת׃ 7. מִי
אָבוֹת׃ 8. הִנֵּה זָהָב וּסְפָרִים׃ 9. טוֹב הָאָב וּמִי
הוּא׃ 10. אָנֹכִי הַמֶּלֶךְ׃

Exercise vi.

1. I am a father, and who is the mother? 2. Behold the princes and the kings, the queens and the women. 3. Who is good? 4. Sons and daughters, I am the man. 5. Behold the Jordan and the mountains! 6. Good is the Egyptian. 7. Who are the mothers? 8. The nostrils and the hands, the books and the gardens. 9. I am the daughter, and he is the prince, and who is the king?

LESSON IV.

NOUNS (CONTINUED): CASE.

124. The **Nominative** *Case* is in Hebrew **not distinguished** by any mark.

125. The **Vocative** *Case* is distinguished by the context. Sometimes the Article is prefixed.

Thus, 1 Sam. xvii. 58: בֶּן־מִי אַתָּה הַנָּעַר׃ *the son of whom (art) thou, O young man?*

126. The **Accusative** *Case* if **indefinite** is undistinguished. But the Accusative Case **definite** is generally (not always) preceded by the word אֵת (most frequently אֶת־, cf. §§ 69, 48. 3), which is merely the sign of the Accusative, and is not translated. For the three ways in which a noun may be made definite, see § 130.

127. The **Dative** *Case* is marked by two Prepositions forming prefixes to the word—בְּ *in*, and לְ *to* or *for* (see Notes).

Thus, Gen. i. 1: בְּרֵאשִׁית בָּרָא אֱלֹהִים׃ *In the beginning God created.*

128. The **Ablative** *Case* is marked by the Prefix Preposition מִ· *from.*

Thus, Gen. ii. 16: מִכֹּל עֵץ־הַגָּן אָכֹל תֹּאכֵל׃ *from every tree of the garden eating thou shalt eat.*

129. The **Genitive** *Case* is represented in Hebrew by the so-called **Construct State.** When one noun depends upon another, the rule of other languages is that the dependent or governed noun is put in the Genitive Case; in Hebrew **it is the governing noun which is affected,** the other being left untouched, e.g. *horses of the king* would in Hebrew be *horses-of the-king*, and while in Greek or Latin the word *king* would be in the Genitive Case, in Hebrew it is the word *horses* which is put into the equivalent Construct State.

This idiom is not so unnatural as it may appear. The former of the two connected nouns is put into the Construct State because it is incomplete in itself and needs the following noun to complete its sense. The two nouns form one complex notion: the first has less emphasis because the second follows; it may be lightly hurried over. **Hence the Construct State is commonly characterised by a lightening, i.e. a shortening of its vowels,** e.g. *the word is good,* הַדָּבָר טוֹב; but *the word of the king is good,* דְּבַר הַמֶּלֶךְ טוֹב.

Notes.—i. A word in the Construct State cannot have the Article (§ 131).

ii. The Plural Masc. termination ִים and Dual ַיִם are shortened to ֵי in the Construct State. The Fem. Plural ending וֹת is unchanged.

130. A noun may be particularised or made definite in one of three ways:—

(1) It may have the Definite Article, as הַבֵּן *the* son.

(2) It may be in the Construct State, as בֶּן־אָדָם son *of man.*

(3) It may have a Pronominal Suffix (§ 133), as בְּנִי *my* son.

131. But no noun may be particularised in more than one way at a time. Therefore a noun with a Suffix may not take the Article, neither may a noun in the Construct State take a Suffix nor the Article, though the noun following may do so. Thus, *the ark of the covenant,* אֲרוֹן הַבְּרִית, not הָאֲרוֹן.

Notes on the Prefix Prepositions.

1 (*a*). The Prefixes בְּ, לְ are generally pointed with Sh^{e}va. But when the first letter of the Noun to which they are joined is also pointed with Sh^{e}va, the Prefix takes the Slight Vowel *Chireq* (§ 70).

(*b*) Before a Compound Sh^{e}va the Prefix takes the Vowel of this Compound Sh^{e}va (§ 65 *c*).

(*c*) Before יְ the Prefix takes *Chireq,* and the יְ loses its Sh^{e}va altogether, i. e. *quiesces* in *Chireq,* as בִּימֵי *in the days of.*

2. The Prefix ·מִ (abbreviated from מִן) takes Short *Chireq,* and is followed by *Daghesh Forte* to compensate for the lost נ (cf. § 102). But when the first letter of the Noun is a Guttural, the Prefix is pointed with *Tsere.*

3. When the Prefix לְ or בְּ is placed before a word having the Definite Article, the ה of the Article is omitted for the sake of euphony, while the Prefix receives the Article's vowel, and is followed by Daghesh Forte (§ 100). But with ·מִ the Article is kept, and the Prefix either becomes מֵ (by 2), or is written in full מִן and joined to the word by Maqqeph.

Paradigm of Prefixes.

For the Article, see § 105, Paradigm; for וְ *and,* see Exercise i. p. 46. Like לְ *to* are בְּ *in* and כְּ *as, like.*

		to a	*from a*	*to the*	*from the*
son	בֵּן	לְבֵן	מִבֵּן	לַבֵּן	מֵהַבֵּן or מִן־הַבֵּן
tree	עֵץ	לְעֵץ	מֵעֵץ	לָעֵץ	מֵהָעֵץ or מִן־הָעֵץ
vessel	כְּלִי	לִכְלִי	מִכְּלִי	לַכְּלִי	מֵהַכְּלִי or מִן־הַכְּלִי
sickness	חֳלִי	לָחֳלִי	מֵחֳלִי	לֶחֳלִי	מֵהֶחֳלִי or מִן־הֶחֳלִי

Exercise vii.

בֵּן a son.

Nom. & Voc.	הַבֵּן the son, O son!	*Nom. Plur.*	בָּנִים sons.
Acc.	אֶת־הַבֵּן the son.	*Gen. Plur.*	בְּנֵי־אָדָם sons of men.
Genitive (Stat. Constr.)	בֶּן־אָדָם son of man.		

בַּיִת׃ house.	בֵּית הָאֱלֹהִים׃ the house of God.	בָּנוֹת׃ daughters.	בְּנוֹת־יְרוּשָׁלָםִ׃ daughters of Jerusalem.
בַּת־הַמֶּלֶךְ׃ the king's daughter.	בָּתִּים׃ houses.	בָּתֵּי הַבָּמוֹת׃ houses of the high places.	אַתָּה׃ thou.
שָׁם׃ there.	אַיֵּה׃ where?	יֵשׁ לִי׃ there is to me, I have.	בָּרָא׃ he created.
רֵאשִׁית׃ beginning.			

Exercise viii.

1. יֵשׁ לִי בָּנִים וּבָנוֹת׃ 2. אַיֵּה בַּת־הַמֶּלֶךְ׃ 3. הִנֵּה
בֵּית הָאֱלֹהִים׃ 4. בְּנוֹת־יְרוּשָׁלָםִ הִנֵּה בָּתֵּי הַבָּמוֹת׃
5. בְּרֵאשִׁית בָּרָא אֱלֹהִים אֵת־הַשָּׁמַיִם וְאֵת הָאָרֶץ׃
6. הִנֵּה בֶן־אָדָם אַתָּה וְשָׁם אִישׁ טוֹב׃ 7. אַיֵּה הַבָּנִים
וּמִי בַבָּיִת׃ 8. שָׁם גִּלְעָד שָׁם הַיַּרְדֵּן וְהִנֵּה מִצְרַיִם וְאַיֵּה
בֵּית הָאֱלֹהִים׃ 9. בְּנוֹת יְרוּשָׁלָםִ הִנֵּה בֵּית הַמֶּלֶךְ׃

LESSON V.

DECLENSION OF NOUNS.

132. It has been seen that Hebrew hardly possesses those external additions known as **Case-endings** which constitute in other languages the Declension of the Noun. **The only inflectional terminations are** ִים (plur. masc.), ַיִם (dual), וֹת (plur. fem.); ֵי and וֹת (plur. construct); ָה (fem.), ַת (fem. constr.). See p. 48.

133. But there is **another class of terminal additions,** commonly regarded as part of the declension of the noun, termed **Pronominal Suffixes.** By these suffixes the Possessive Pronouns *my*, *thy*, *our*, etc. are expressed, e.g. סוּס *horse*, סוּסִי *my horse*, סוּסוֹ *his horse*, סוּסֵיהֶם *their horses*. These will be given in full later (§ 163).

134. **All these suffixes** (as well as those in § 132) **take the tone**; i. e. when one of them is added to a noun, the accent of the noun which probably rested on the final syllable (§§ 76, 77) **moves on to the new syllable formed by the suffix.** Some of the suffixes are dissyllabic, and involve a shifting of the tone two places.

135. This moving forward of the tone **causes changes in the vowels of the word**; its vowels are lightened in one way or another to compensate for the heavy addition at the end (cf. § 129). Usually one or more of the vowels **fall entirely away and are replaced by vocal Shᵉva.**

136. **The Declension therefore of Hebrew Nouns requires a threefold knowledge:—**

(1) Of the **external additions** representing the **Plural** (masc. and fem., abs. and constr.), the **Feminine** (in adjectives), and the pronominal **Suffixes.**

(2) Of the **internal vowel changes** due to the **Construct State** (§ 129).

(3) Of the **internal vowel change** due to the **shifting of the tone** on to any new suffix syllable (as in 1).

137. Of these the third is most important and will be considered in the following Lesson. It will be seen that certain vowels are by nature **unchangeable,** so that nouns containing only such vowels keep the same form whatever suffix is added. Where a word has changeable vowels the changes possible through the shifting of the tone may be brought under a few general principles which apply both to nouns and verbs.

LESSON VI.

CHANGEABLE AND UNCHANGEABLE VOWELS: VOWEL CHANGES.

138. In certain circumstances, vowels are **unchangeable,** remaining the same through all modifications of the word; in others they are **changeable.**

In the following cases vowels are **unchangeable**:—

(*a*) **Short vowels in a shut unaccented syllable.** These remain, even with the throwing forward of the accent through an addition which has the tone, e.g. אַלְמָן *widowed,* אַלְמָנָה *a widow;* קִנְיָן *a possession,* קִנְיָנִי *my possession;* קָרְבָּן *a gift,* קָרְבָּנִי *my gift;* שֻׁלְחָן *a table,* שֻׁלְחָנִי *my table.* So also in verbal forms, e.g. יִקְטֹל *he will kill,* יִקְטְלוּ *they will kill;* אֶקְטֹל *I will kill;* אֶקְטְלָה *let me kill;* יֶחְפַּץ *he will be favourable,* יֶחְפְּצוּ *they will be favourable;* יֻשְׁלַךְ *he will be cast out,* יֻשְׁלְכוּ *they will be cast out.*

Obs.—It will be observed in all these examples that it is the *first syllable* which illustrates the rule. So under *b.*

(*b*) A special and frequent case of *a* may be mentioned, viz.: **short vowels followed by Daghesh Forte** before the tone: טַבָּח *a cook,* pl. טַבָּחִים; אִלֵּם *dumb,* pl. אִלְּמִים; שֻׁלַּח *he has been sent away,* שֻׁלַּחְתֶּם *ye have been sent away,* etc. With these vowels are reckoned **those lengthened for compensation** (§ 65 *a*), e.g. פָּרָשׁ *a horseman,* for פַּרָּשׁ, pl. פָּרָשִׁים; חֵרֵשׁ *deaf,* for חִרֵּשׁ, pl. חֵרְשִׁים; בֹּרַךְ *he is blessed,* for בֻּרַּךְ; בֹּרַכְתֶּם *ye are blessed.*

Obs.—The two cases mentioned under *b* may be comprised under the one rule: **The vowels which are, or should be, followed by a Daghesh Forte are unchangeable.**

(*c*) **Long vowels in which a half-vowel or א quiesces** (§§ 17, 18), or after which one of these sounds has fallen away in pronunciation, and consequently, also, in writing, e.g. קוֹמָה *stature,* קוֹמָתוֹ *his stature;* תְּנוּבָה *produce,* תְּנוּבָתוֹ *his produce;* בִּינָה *understanding,* בִּינָתוֹ *his understanding;* רִאשׁוֹן *first,* fem.

רִאשֹׁנָה; קָם *rising up against, an adversary* (from קָם=קוּם *he has risen up, he has risen against*); קָמֵיכֶם *your* (masc.) *adversaries.*

139. **All other vowels are changeable,** and are liable to fall away or be shortened when the word receives a tonic addition, or (in the case of nouns) is put into the Construct State.

140. **The falling away of a changeable vowel takes place according to one or other of two distinct and opposed principles.** Both are illustrated in various classes of nouns, but the one is so specially to be traced in the inflection of verbs that it may be called the Law of Verbal Inflection, while the other, by way of distinction, may be termed the Law of Nominal Inflection.

141. (1) **Law of Nominal Inflection.** When a word receives a tonic addition, the open syllable immediately before the new tone syllable retains its full vowel; the previous changeable vowels become Sh^e^vas.

(2) **Law of Verbal Inflection.** When a word receives a tonic addition, the open syllable immediately before the new tone syllable loses its vowel (Sh^e^va taking its place): the previous vowels are unaltered.

142. The two principles just given are of the highest importance. It will be noted that they are opposed to each other, and it becomes a question according to which law the inflection of any given noun proceeds. This will be explained in the following Lesson. Before passing on, however, let the student master the illustrations of the two principles given in the following section.

143. Convenient suffixes for illustration are ִים (plural), וֹ *his,* ךָ *thy,* ֵנוּ *our,* ֵיכֶם *your* (the word to which this suffix is attached is plural). The tone is indicated by ˃, and it will be noted that each suffix involves the moving of the tone one syllable onward, except the last, which moves it two syllables.

Nominal. From דָּבָר *word* (1st Law) we have דְּבָרִים *words,* דְּבָרְךָ *thy word,* דְּבָרוֹ *his word,* דְּבָרֵנוּ *our word,* דִּבְרֵיכֶם (for דְּבָרֵיכֶם, cf. § 70) *your words.*

Verbal. From אֹיֵב (*'ô-yēb*) *enemy* (2nd Law) we have אֹיְבִים *enemies*, אֹיְבֵנוּ *our enemy*, etc.; and from קָטַל *he killed* (2nd Law) comes קָטְלוּ *they killed*.

Exercise ix (Pronominal Suffixes).

my	ִי	our	ֵנוּ
thy	ְךָ m. ֵךְ f.	your	ְכֶם m. ְכֶן f.
his	וֹ	their	ָם m. ָן f.
her	ָהּ		

Note—These are the suffixes as appended to a noun in the singular. If the noun is in the plural there is a slight modification in the form of the suffix. The complete list is given later (§§ 163–168).

Words with unchangeable vowels: סוּס *horse*, שִׁיר *song*, לְבוּשׁ *garment*, גִּבּוֹר *hero*.

Words inflected according to 1st Law: דָּבָר *word*, נָבִיא *prophet*, כּוֹכָב *star*, יָד *hand*.

Words inflected according to 2nd Law: מִסְפֵּד *mourning*, כֹּהֵן *priest*, מוֹפֵת *miracle*, שֵׁם *name*.

Write down the Hebrew for (1) The plural of each word given above. (2) My song; thy horse; our word; his name; her mourning; your prophet; my hand; their miracle; his priest; her garment; our hero; your song.

(3) Attach the pronominal suffixes to דָּבָר[1].

LESSON VII.

DECLENSION OF NOUNS: FIRST, SECOND, AND THIRD DECLENSIONS.

144. **Nouns must be grouped into classes for the purposes of declension. This is mainly done according to the vowels.** Thus many nouns have the vowel *qamets* both in the ultima and penultima; others, *qamets* in one syllable,

[1] Note that *your word* = דְּבַרְכֶם; the *pathach* under ב by an exception noted later (§ 166).

tsere in the other; others again have properly only one vowel, while some nouns are made up of unchangeable vowels (§ 138). All nouns conforming to any one of these *vowel-types* are declined in the same manner, and might form a separate declension.

145. But we may again group these groups and lessen the number of declensions by noting that the same principle or law of inflection (§ 141) applies to several types of noun. Thus, e.g. the words דָּבָר, זָקֵן, גָּדוֹל, עוֹלָם, לֵבָב, though obviously differing in their vowels, are inflected alike.

146. It will be found that **Hebrew Nouns fall into six classes or declensions**:—

i. Nouns with unchangeable vowels, e.g. גִּבּוֹר.

ii. Nouns with *qamets* in ultima or penultima, or both: כּוֹכָב, גָּדוֹל, יָשָׁר. Monosyllables (not in v.).

iii. Nouns with *tsere* in ultima and an unchangeable vowel in penultima: מוֹפֵת. Monosyllables (not in v.).

iv. Segholate nouns (§ 152): דֶּרֶךְ.

v. Monosyllables which double their last letter before any suffix: עַם (plural עַמִּים).

vi. Nouns ending in הֶ: רֹעֶה.

147. **The Suffixes** (§§ 132, 133) are of course unaffected by the form of the noun to which they are added, and **are the same for all nouns. The difference between the six declensions lies in the different vowel changes which (1) mark the construct state, (2) accompany the suffixes** (§ 135). The principles which regulate these vowel changes are given in the following sections.

148. **Laws of the First Declension.**

(1) *Construct State.* No change in Singular (ים changed to י.. in Plural, as in all Declensions).

(2) *Before all Suffixes.* No change.

149. **Laws of the Second Declension.**

(1) *Construct State.* (*a*) *Singular:* The open penultima (if changeable) has *sh^e^va;* the closed ultima (if change-

able) has *pathach*. (*b*) *Plural:* All changeable vowels become *sh'va*.

Note 1.—By this law the plural construct of דָּבָר is דְּבָרֵי, which (according to § 70) becomes דִּבְרֵי.

Note 2.—Where a *guttural* loses its vowel, the substituted *sh'va* must be compound (§§ 26, 65).

(2) *Before Suffixes.* The vowel immediately before the new tone syllable is unchanged: previous (changeable) vowels become *sh'va*.

Remark—Nouns therefore of the second declension follow the 1st (or Nominal) Law of Inflection (§ 141).

150. **Laws of the Third Declension.**

(1) *Construct State.* (a) *Singular:* No change. (b) *Plural:* The final *tsere* becomes *sh'va*.

(2) *Before all Suffixes.* The final *tsere* becomes *sh'va*.

Remark—Nouns, therefore, of the third declension follow the 2nd (or Verbal) Law of Inflection (§ 141).

Paradigms.

	1st Decl.	2nd Decl.			3rd Decl.
	גִּבּוֹר	כּוֹכָב	גָּדוֹל	יָשָׁר	מוֹפֵת
Const. Sing.	גִּבּוֹר	כּוֹכַב	גְּדוֹל	יְשַׁר	מוֹפֵת
Plur. Abs.	גִּבּוֹרִים	כּוֹכָבִים	גְּדוֹלִים	יְשָׁרִים	מוֹפְתִים
Plur. Const.	גִּבּוֹרֵי	כּוֹכְבֵי	גְּדוֹלֵי	יִשְׁרֵי	מוֹפְתֵי

Note—The forms given here are sufficient to illustrate the foregoing laws. For complete Paradigms, see the end of the book.

Exercise x.

1. Write down the Construct Singular and Plural of all the nouns given in Exercise ix.

2. Add the Pronominal Suffixes (Exercise ix) to the singular of שִׁיר, כּוֹכָב, נָבִיא, מִסְפָּר.

LESSON VIII.

DECLENSION OF NOUNS: FOURTH, FIFTH, AND SIXTH DECLENSIONS.

151. The Fourth Declension consists of what are termed **Segholate Nouns.** These are properly monosyllables, having a single short vowel and ending in two consonants (cf. § 45, 5). The vowel may be short *a*, *i*, or *o*, as e.g. מַלְךְ, סִפְר, בָּקְר (bŏqr).

152. **To avoid the harshness of such a combination there has slipped in under the second radical the vowel seghol, with an accompanying modification of the preceding vowel.** Hence מַלְךְ becomes מֶלֶךְ, סִפְר becomes סֵפֶר, and בָּקְר becomes בֹּקֶר. **It is this euphonic seghol which gives the name Segholate to this class of nouns,** and makes them easily recognised. A further characteristic of segholate nouns is that **the accent is on the penultima,** a reminiscence of the lost monosyllabic form.

153. **Laws of the Fourth (*Segholate*) Declension.**

(1) *Construct State.* (*a*) *Singular:* Unchanged. (*b*) *Plural:* Reverts to the original monosyllabic form.

(2) *Plural Absolute.* Follows the Second Declension, taking *sh*ᵉ*va* under the first radical, *qamets* under the second.

(3) *Other suffixes,* if added to the *singular*, are added to the original form; if to the *plural* (cf. § 164), they are added to the plural form.

Note 1.—The nouns given in § 152 (מֶלֶךְ (*a*), סֵפֶר (*i*), בֹּקֶר (*o*)) are the usual types of this declension. But the presence of gutturals in the root may cause variations, e.g. נַעַר (*a* class), נֶגַע (*i* class), פֹּעַל (*o* class). This occasions no difference in declension except that (1) when the guttural requires *sh*ᵉ*va* the *sh*ᵉ*va* must be one of the *compounds*, and (2) words of the *i* class beginning with ח or ע have *seghol* before singular suffixes instead of *chireq*.

Note 2.—Some few segholates have one of the weak letters ו or י for middle radical, e.g. מָוֶת *death*, אָוֶן *iniquity*, עַיִן *eye*. In this case, for the construct singular ו *quiesces* in *cholem*,

י *quiesces* in *tsere*, and all suffixes are added to this form. Thus מוֹתוֹ *his death*, עֵינַיִם *two eyes*, etc.

154. Nouns of the Fifth Declension present no special difficulty. They are of monosyllabic form with various vowels, as e.g. עַם *people*, אֵם *mother*, חֹק *statute*.

155. **Laws of the Fifth Declension.**

(1) *Construct State Singular.* No change.

(2) *Plural, and before Suffixes.* The final radical doubled by *daghesh;* and the vowel (if long) shortened (*tsere* to *chireq*, *cholem* to *qibbuts*). For final gutturals, see § 65 (*a*).

Note—The daghesh is due to the fact that these nouns are contracted forms derived from verbs which have their second and third radicals alike. Thus עַם is from the verb עָמַם, אֵם from אָמַם, חֹק from חָקַק. The lost radical reappears before a suffix. A few dissyllables follow this rule, as מָגֵן *shield* (גָּנַן), pl. מָגִנִּים.

156. Nouns of the Sixth Declension are characterised by the termination הֶ. The laws given in the following section have reference to this ending only, but it must be carefully noted that the previous vowel may also be such as to be subject to change, e.g. שָׂדֶה *field* belongs to the sixth declension as ending in הֶ, and to the second as possessing *qamets* in the penultima.

157. **Laws of the Sixth Declension.**

(1) *Construct State Singular* changes הֶ to הֵ.

Note—This is the only exception to the general law of § 129.

(2) *Before all Suffixes.* The weak ending הֶ falls away, and previous vowels are modified according to the foregoing rules.

Paradigms.

	4th Decl.			5th Decl.			6th Decl.
	דֶּרֶךְ	סֵפֶר	בֹּקֶר	עַם	אֵם	חֹק	רֹעֶה
Const. Sing.	דֶּרֶךְ	סֵפֶר	בֹּקֶר	עַם	אֵם	חֹק	רֹעֵה
Plur. Abs.	דְּרָכִים	סְפָרִים	בְּקָרִים	עַמִּים	אִמֹּת	חֻקִּים	רֹעִים
Plur. Const.	דַּרְכֵי	סִפְרֵי	בָּקְרֵי	עַמֵּי	אִמֹּת	חֻקֵּי	רֹעֵי

Exercise xi.

1. Assign the following nouns to their proper Declension:—
עָלֶה *leaf*, דֶּרֶךְ *way*, חֹשֶׁךְ *darkness*, רֹעֶה *shepherd*, תָּוֶךְ *midst*, קֹדֶשׁ *holiness*, שֵׁבֶט *tribe*, גַּן *garden* (from גָּנַן), קֵץ *end* (from קָצַץ).

2. Give the Singular Construct and Plural Absolute of the above nouns.

3. Give the Hebrew for—my way; way of holiness; in the midst of the garden; shepherd of the tribes; our darkness; leaves of the garden; his garden; thy shepherd; their end; end of the ways of darkness.

LESSON IX.

FEMININE NOUNS: IRREGULAR NOUNS.

158. **Many Feminine Nouns have no distinctive ending** (cf. § 110). To these the rules of declension already given are directly applicable, the only point of difference from masculine nouns being the plural termination וֹת (abs. and constr.) instead of ִים and ֵי.

159. The more frequent feminine terminations are ָה and ֶת. The vowels preceding this ending will determine to which of the six declensions the word belongs, and will be modified as in the corresponding masculine forms.

160. **These two terminations themselves undergo modification as follows**:—

(1) The ending ָה (*a*) Becomes ַת in the Construct Sing. (*b*) Is changed into וֹת for the Plural Abs. and Constr. (*c*) Has the ה hardened to ת before Suffixes and retains the *qamets*, after the model of the Second Declension.

(2) The ending ֶת (*a*) Is unchanged in the Construct Singular. (*b*) Is changed into וֹת for the Plural Absolute and Construct. (*c*) Loses the ֶ before Suffixes.

161. A few examples of Feminine Nouns are appended. The figures in parentheses indicate the declension: (1) סוּסָה *mare*, pl. סוּסוֹת; (2) צְדָקָה *righteousness*, pl. צְדָקוֹת (=צִדְקוֹת); (4) נַעֲרָה *maiden*, pl. נְעָרוֹת; (4) חָרְבָּה *desolation*, pl. חֳרָבוֹת (not used); (5) חַיָּה *life*, pl. חַיִּים (masc. ending); (5) מָרָה *bitter*, pl. מָרוֹת.

162. Some nouns are **irregular** in their inflection. A list of the more frequent is here given, with their chief irregularities:—

Noun.	Meaning.	Constr. Sing.	With Suffixes.	Plur. Abs.	Plur. Constr.
אָב	father	אֲבִי	אָבִי my f. אָבִיךָ thy f. אָבִיו or אָבִיהוּ his f. אֲבִיכֶם your f.	אָבוֹת	(2)
אָח	brother	אֲחִי	(Like *father*)	אַחִים	(1)
אִישׁ	man			אֲנָשִׁים	אַנְשֵׁי
אִשָּׁה	woman	אֵשֶׁת	אִשְׁתִּי my w., etc.	נָשִׁים	(2)
בַּיִת	house	בֵּית	בֵּיתִי my h., etc.	בָּתִּים	(1)
בֵּן	son	בֶּן	בְּנִי my s. בִּנְךָ thy s.	בָּנִים	(2)
בַּת	daughter		בִּתִּי my d., etc.	בָּנוֹת	(2)
יוֹם	day			יָמִים	יְמֵי
עִיר	city			עָרִים	עָרֵי
פֶּה	mouth	פִּי	פִּי my m. פִּיךָ thy m., etc.		

Note—The forms not given are regular, and can easily be supplied by referring the noun to its appropriate class.

LESSON X.

THE PRONOMINAL SUFFIXES.

163.

Meaning.	Suffix for a Sing. Noun.	Example.	Suffix for a Plur. Noun.	Example.
my	ִי	סוּסִי *my horse*, etc.	ַי	סוּסַי *my horses*, etc.
thy	ְךָ	סוּסְךָ	ֶיךָ	סוּסֶיךָ
	ֵךְ	סוּסֵךְ	ַיִךְ	סוּסַיִךְ
his	וֹ	סוּסוֹ	ָיו	סוּסָיו
her	ָהּ	סוּסָהּ	ֶיהָ	סוּסֶיהָ
our	ֵנוּ	סוּסֵנוּ *our horse*, etc.	ֵינוּ	סוּסֵינוּ *our horses*, etc.
your	כֶם	סוּסְכֶם	ֵיכֶם	סוּסֵיכֶם
	כֶן	סוּסְכֶן	ֵיכֶן	סוּסֵיכֶן
their	ָם	סוּסָם	ֵיהֶם	סוּסֵיהֶם
	ָן	סוּסָן	ֵיהֶן	סוּסֵיהֶן

164. The student will observe that the differences are slight between the suffixes for singular and for plural nouns. Those for plural nouns are especially characterised by the letter *yodh* before the significant part of the suffix. This is the י of the Plural Termination ִים., the final ם being dropped before suffixes. But the Fem. Plur. ending וֹת is retained.

Rules for adding Suffixes to Plural Nouns: (1) If the plural ends in ִים. drop this ending and add the suffix to what remains (but see § 168). (2) If the plural ends in וֹת add the suffix to the word as it stands, and allow for the shifting of the tone.

165. All the suffixes involve the moving forward of the tone one syllable at least, and if appended to a noun with changeable

vowels, cause the vowels to be lightened (cf. §§ 134 sqq.) The rules for such vowel changes have already been given. As they are due solely to the shifting of the tone they are not affected by the particular form of any suffix, with one exception :—

166. The suffixes כֶם, כֶן *your*, added to a noun in the singular, have an exceptional effect in shortening the previous vowels, and practically throw the word into the Construct State. Thus דָּבָר *word*, דְּבַר *word-of*, דְּבָרִי *my word*, דְּבַרְכֶם *your word* (cf. § 149).

167. The suffixes ֵיכֶם .., ֵיכֶן .., *your;* ֵיהֶם .., ֵיהֶן .., *their*, added to a noun in the plural, involve a double shifting of the tone, and hence cause additional vowel changes. Thus דְּבָרִים *words*, דְּבָרֵינוּ *our words*, but דִּבְרֵיכֶם (for דְּבְרֵיכֶם, cf. § 149, 1) *your words*. As this change of vowels coincides with that for the Construct State Plural, the suffixes in question may be said to be added to the Construct State.

168. The six suffixes mentioned in the two previous sections are termed **heavy suffixes**, and the rest, by way of distinction, are termed **light suffixes**.

Rules for adding the heavy suffixes (1) to the singular—add to the Construct State; (2) to the plural—add to the Construct State after dropping the final ֵי ..

Examples of Nouns with Suffixes.

The forms given are sufficient to illustrate all possible vowel changes. The figures in parentheses indicate the Declension. A noun with unchangeable vowels is given in § 163.

		Sing.			Plur.		
		my	*thy*	*your*	*our*	*his*	*their* (m.)
דָּבָר	(2)	דְּבָרִי	דְּבָרְךָ	דִּבְרְכֶם	דְּבָרֵינוּ	דְּבָרָיו	דִּבְרֵיהֶם[1]
פֹּקֵד	(3)	פֹּקְדִי	פֹּקֶדְךָ[1]	פֹּקֶדְכֶם	פֹּקְדֵינוּ	פֹּקְדָיו	פֹּקְדֵיהֶם
דֶּרֶךְ	(4)	דַּרְכִּי	דַּרְכְּךָ	דַּרְכְּכֶם	דְּרָכֵינוּ	דְּרָכָיו	דַּרְכֵיהֶם
עַם	(5)	עַמִּי	עַמְּךָ	עַמְּכֶם	עַמֵּינוּ	עַמָּיו	עַמֵּיהֶם
רֹעֶה	(6)	רֹעִי	רֹעֲךָ	רֹעֲכֶם	רֹעֵינוּ	רֹעָיו	רֹעֵיהֶם

[1] Such forms as דְּבְרֵיהֶם, פֹּקְדְךָ, involving two successive *vocal* sh^evas, substitute a short vowel for the first sh^eva, according to § 70.

Exercise xii.

shepherd	רֹעֶה	judgment	מִשְׁפָּט
for ever and ever .	עוֹלָם וָעֶד	righteousness . . .	צְדָקָה
this (m.)	זֶה	upon	עַל
way	דֶּרֶךְ	place	מָקוֹם
he gave	נָתַן	holiness	קֹדֶשׁ
Moses	מֹשֶׁה	(1) acc. sign. (2) with	אֵת
king	מֶלֶךְ	not	לֹא
pleasantness	נֹעַם	path	נְתִיבָה

peace . . שָׁלוֹם

1. Add the suffixes for *his*, *your* to the singular, and for *my*, *thy*, *his*, *their* to the plural of the nouns in the above list.

2. Translate into English:—

1. יְהוָה רֹעִי׃ 2. כִּי זֶה אֱלֹהִים אֱלֹהֵינוּ עוֹלָם וָעֶד׃
3. דַּרְכֵּי אֵת יְהוָה וּמִשְׁפָּטַי אֵת אֱלֹהָי׃ 4. נָתַן אֱלֹהִים
דְּבָרוֹ לְמֹשֶׁה׃ 5. דְּבָרֵינוּ דִּבְרֵי אֱלֹהִים׃ 6. יְהוָה מֶלֶךְ
מְלָכִים׃ 7. מִשְׁפָּטוֹ וְצִדְקָתוֹ עַל כָּל־הָאָרֶץ׃ 8. מְקוֹם
קָדְשִׁי׃ 9. נָתַן אֱלֹהִים אֶת־הָאִשָּׁה לְהָאִישׁ׃ 10. דְּרָכֶיךָ
לֹא דְרָכֵינוּ וְלֹא דְרָכֵינוּ דְּרָכֶיךָ׃ 11. דִּבְרֵיכֶם לֹא דִבְרֵי
הָאֱמֶת׃ 12. דְּרָכֶיהָ דַּרְכֵי־נֹעַם וְכָל־נְתִיבוֹתֶיהָ שָׁלוֹם׃

LESSON XI.

ADJECTIVES OF QUALITY: DEGREES OF COMPARISON.

169. Adjectives of Quality agree with their Nouns in Number and Gender. They follow the same Laws of Inflection as Nouns.

170. The *attributive* Adjective **follows its Noun**; the *predicative* Adjective **precedes its Noun**, e. g. *a good son*, בֵּן טוֹב; *a son is good*, טוֹב בֵּן.

171. **An Adjective used to qualify a Noun takes the Definite Article when the Noun is particularised in any way** (§ 130). **The Adjective itself cannot be put in the Construct State or take a Pronominal Suffix.** Thus—

(1) *The good son,* הַבֵּן הַטּוֹב; *this good son,* הַבֵּן הַטּוֹב הַזֶּה.

(2) *The good son of the father,* בֶּן־הָאָב הַטּוֹב.

(3) *My good son,* בְּנִי הַטּוֹב.

172. The Hebrew language is singularly deficient in Adjectives, and their place must frequently be supplied by a Noun in the Construct State or by a Participle, e.g.

Construct State: 2 Kings i. 8, בַּעַל שֵׂעָר *master of hair,* i.e. *hairy.*

Ps. xcix. 9, הַר קָדְשׁוֹ *hill of His holiness,* i. e. *His holy hill.*

Participle: Isaiah xlii. 3, קָנֶה רָצוּץ *a bruised reed.*

173. **The Comparative Degree** is marked by the Preposition מִן (or ·מִ, § 131, note 2) *from.* The Adjective itself remains unchanged in form. Thus: *the father is greater than the son,* גָּדוֹל הָאָב מִן־הַבֵּן; my punishment is *greater than I can bear,* גָּדוֹל מִנְּשֹׂא (lit. *great from being borne*); *a rock* (*that*) *is higher than I,* צוּר־יָרוּם מִמֶּנִּי.

This מִן, denoting the separation (for the purpose of comparison) of the things to be compared, has a parallel in the Greek and Latin use of the case of separation after Comparatives—in Greek, the Genitive; in Latin, the Ablative.

174. **The Superlative Degree** is expressed in various ways, the Adjective remaining unchanged.

(1) *By the Article:* 1 Sam. xvi. 11, there remaineth yet *the youngest,* הַקָּטָן (lit. *the little one*). Judges vi. 15, *I the least in my father's house,* אָנֹכִי הַצָּעִיר בְּבֵית אָבִי׃ (lit. *the little one*).

(2) *By Repetition:* Ex. xxvi. 33, *the most holy,* קֹדֶשׁ הַקֳּדָשִׁים.

(3) *By the Adverb* מְאֹד *very:* Gen. i. 31, *and behold it was very good,* וְהִנֵּה־טוֹב מְאֹד.

Exercise xiii.

good, טוֹב (1).
great, גָּדוֹל (2).
small, קָטֹן or קָטָן (2).
evil, רַע (5).
there is, יֵשׁ, יֶשׁ־.
he, that, הוּא.
wise, חָכָם (2).
strong, עָצוּם (2).
holy, קָדוֹשׁ (2).
much, many, רַב (5).
to me, לִי.
law, תּוֹרָה (f.) (1).
perfect, תָּמִים (2).
white, לָבָן (2).
merciful, רַחוּם (1).
very, מְאֹד.
Jehovah, the LORD, יְהוָֹה.
See § 99.

(The numbers in parentheses indicate the Declension.)

Translate into Hebrew (omitting the parts of the verb *to be*):—

1. A strong man. 2. The strong man. 3. The man is strong. 4. The LORD, He is very merciful. 5. The law of the LORD is perfect. 6. Moses was wise. 7. The words of Moses were wise. 8. The wise words of Moses. 9. His strong hand. 10. Many men and many women. 11. I have (there is to me) a white horse. 12. I have the white horse of my father. 13. Great is the LORD and His words are strong and holy. 14. The man is stronger than the woman, but the woman is better than the man. 15. Evil are my days and I am the least of men.

LESSON XII.

PRONOUNS: PERSONAL.

175. There are in Hebrew four classes of Pronouns: Personal, Demonstrative, Interrogative, and Relative. It has already been seen that the Possessive Pronouns are expressed by Suffixes. These Suffixes, as representing the significant part of the Personal Pronouns, will be noted again in the Paradigm which follows, and will reappear in the personal endings of the Verb.

176. To Personal Pronouns belong Number, Gender, Person, Case. **Except in the Nominative Case the Personal Pronoun is merely a suffix attached to various Prepositions and Particles.** The following is the complete Paradigm:—

177 THE PERSONAL PRONOUNS.

Singular.

	Nom.	Accus.	Dat.	Abl.	Comp.
1st Pers.	אֲנִי or אָנֹכִי *I*	אוֹתִי *me*	בִּי, לִי *in* or *to me*	מִמֶּנִּי *from me*	כָּמוֹנִי *as I.*
2nd (m.)	אַתָּה *thou*	אוֹתְךָ *thee*	בְּךָ, לְךָ *in* or *to thee*	מִמְּךָ *from thee*	כָּמוֹךָ *as thou.*
2nd (f.)	אַתְּ *thou*	אוֹתָךְ *thee*	בָּךְ, לָךְ *in* or *to thee*	מִמֵּךְ *from thee*	כָּמוֹךְ *as thou.*
3rd (m.)	הוּא *he*	אוֹתוֹ *him*	בּוֹ, לוֹ *in* or *to him*	מִמֶּנּוּ *from him*	כָּמוֹהוּ *as he.*
3rd (f.)	הִיא *she*	אוֹתָהּ *her*	בָּהּ, לָהּ *in* or *to her*	מִמֶּנָּה *from her*	כָּמוֹהָ *as she.*

Plural.

	Nom.	Accus.	Dat.	Abl.	Comp.
1st Pers.	נַחְנוּ or אֲנַחְנוּ *we*	אוֹתָנוּ *us*	בָּנוּ, לָנוּ *in* or *to us*	מִמֶּנּוּ *from us*	כָּמוֹנוּ *as we.*
2nd (m.)	אַתֶּם *ye*	אֶתְכֶם or אוֹתְכֶם *you*	בָּכֶם, לָכֶם *in* or *to you*	מִכֶּם or מִמְּכֶם *from you*	כְּמוֹכֶם *as ye.*
2nd (f.)	אַתֶּן *ye*	אֶתְכֶן or אוֹתְכֶן *you*	בָּכֶן, לָכֶן *in* or *to you*	מִמְּכֶן *from you*	כְּמוֹכֶן *as ye.*
3rd (m.)	הֵמָּה or הֵם *they*	אֶתְהֶם or אוֹתָם *them*	בָּם or בָּהֶם, לָמוֹ or לָהֶם *in* or *to them*	מֵהֵמָּה or מֵהֶם *from them*	כְּמוֹהֶם *as they.*
3rd (f.)	הֵן or הֵנָּה *they*	אֶתְהֶן or אוֹתָן *them*	בָּהֵנָּה or בָּהֶן, לָהֶן *in* or *to them*	מֵהֵנָּה or מֵהֶן *from them*	כְּמוֹהֶן *as they.*

178. The **Nominative Case** of a Personal Pronoun **is expressed only when emphatic,** or when the Predicate is a Noun, Pronoun, or Participle. When the Predicate is a Verb, and there is no emphasis, the Pronoun is implied in the form of the Verb.

Thus, Exod. xx. 2, אָנֹכִי יְהוָֹה אֱלֹהֶיךָ *I (am) the Lord thy God;* but the Pronoun is implied in the Verb, in Exod. iii. 14, אֶהְיֶה אֲשֶׁר אֶהְיֶה *I am that I am.*

179. **The Accusative Case** is formed by adding the Pronominal Suffixes to אוֹת (another form of אֵת, the *sign of the Accusative*, cf. § 126). **But except when there is special emphasis the accusative of the personal pronouns is commonly expressed by means of a suffix appended to the Verb.** These **Verbal** (or **Objective**) **Suffixes** will be given later (§ 231). They are almost identical in form with the Possessive.

180. The **Dative** and **Ablative Cases** are formed by means of the Prefixes לְ, בְּ, מִ, or מִמֶּן (a strengthened form of מִן) with the Possessive Suffixes.

181. The Pronominal Suffixes are also appended to other Particles, such as עִם, אֵת *with;* אַחֲרֵי *after;* אֶל *to;* לִפְנֵי *before, on the face of;* עַל *upon;* תַּחַת *under;* אַיִן *no, none.*

The following Paradigm will sufficiently indicate the forms:

182. **Particles with Pronominal Suffixes.**

	with	to	upon	before	after
	אֵת [3]	אֶל [1]	עַל [1]	לִפְנֵי	אַחַר [1]
me	אִתִּי	אֵלַי	עָלַי	לְפָנַי [2]	אַחֲרַי
thee (m.)	אִתְּךָ	אֵלֶיךָ	עָלֶיךָ	לְפָנֶיךָ	אַחֲרֶיךָ
him	אִתּוֹ	אֵלָיו	עָלָיו	לְפָנָיו	אַחֲרָיו
us	אִתָּנוּ	אֵלֵינוּ	עָלֵינוּ	לְפָנֵינוּ	אַחֲרֵינוּ
you (m.)	אִתְּכֶם	אֲלֵיכֶם	עֲלֵיכֶם	לִפְנֵיכֶם	אַחֲרֵיכֶם
them (m.)	אִתָּם	אֲלֵיהֶם	עֲלֵיהֶם	לִפְנֵיהֶם	אַחֲרֵיהֶם

Notes—(1) Before suffixes these particles assume a plural form; the suffixes are added as if to the forms אֵלִים, עָלִים, אֲחֵרִים (cf. §§ 164, 168).

(2) The form לְפָנַי *before* is literally *to the face of*: *before me* = *to my face*, and is made up of לְ *to*, and פָּנִים *face*, with the pronominal suffix.

(3) Note the two meanings of אֵת: (1) the accusative sign (§ 126), which with suffixes becomes אוֹת; (2) *with*, which with suffixes doubles the ת, changing tsere to short chireq. Thus: (1) אוֹתִי *me*, (2) אִתִּי *with me*.

Exercise xiv.

עִמָּדִי with me.
אֵין not; often = there is not (opp. to יֵשׁ there is).
אַחֲרוֹן the last (m.)
אֱמֶת truth (f.)
עָשִׂיתָ thou hast made.
צָבָא a host (constr. צְבָא).
לְבַד alone, *prep. with suff.*

עַתָּה now.
רְאוּ see ye.
זִקְנָה old age (f.)
לֹא not.
שָׁמַיִם heavens (constr. שְׁמֵי).
צְבָאוֹת hosts (constr. צִבְאוֹת).
יָם sea (m.)
יִהְיוּ they are.
נָבִיא prophet (m.)

1. רְאוּ עַתָּה כִּי אֲנִי אֲנִי הוּא וְאֵין אֱלֹהִים עִמָּדִי׃
2. אַתָּה־[1]הוּא יְהוָֹה לְבַדֶּךָ אַתָּה עָשִׂיתָ אֶת־הַשָּׁמַיִם
שְׁמֵי הַשָּׁמַיִם וְכָל־צְבָאָם הָאָרֶץ וְכָל־אֲשֶׁר עָלֶיהָ הַיַּמִּים
וְכָל־אֲשֶׁר בָּהֶם׃ 3. מָה־[1]הֵמָּה אֵלֶּה׃ 4. אֲנִי יְהוָֹה
רִאשׁוֹן וְאֶת־אַחֲרֹנִים אֲנִי־הוּא׃ 5. אַתָּה־[1]הוּא מַלְכִּי
אֱלֹהִים׃ 6. וְעַתָּה אֲדֹנָי יְהוִֹה אַתָּה־[1]הוּא הָאֱלֹהִים
וּדְבָרֶיךָ יִהְיוּ אֱמֶת׃ 7. וְעַד־זִקְנָה אֲנִי הוּא׃ 8. לֹא־
מִבְּנֵי יִשְׂרָאֵל הֵנָּה׃ 9. וַיֹּאמֶר לוֹ גַּם־אֲנִי נָבִיא כָּמוֹךָ׃

1. Deut. xxxii. 39. 2. Neh. ix. 6. 3. Zech. i. 9. 4. Is. xli. 4. 5. Ps. xliv. 5. 6. 2 Sam. vii. 28. 7. Is. xlvi. 4. 8. Judg. xix. 12. 9. 1 Kings xiii. 18.

[1] The 3rd Personal Pronouns הוּא, הֵמָּה are sometimes used to give greater emphasis to a preceding pronoun; in this case they are not to be translated.

LESSON XIII.

PRONOUNS: DEMONSTRATIVE, INTERROGATIVE, AND RELATIVE.

183. **The Demonstrative Pronouns are—**

Masc.		Fem.
1. זֶה (or הַזֶּה) *this*	. . . .	זאת (or הַזֹּאת) *this.*
2. הוּא[1] (or הַהוּא) *that*	. . . .	הִיא[1] (or הַהִיא) *that.*

Plural (for both Genders).

1. אֵלֶּה (or הָאֵלֶּה) *these.*

2. (Masc.) הֵם[1], הֵמָּה[1] (הָהֵם[1] or הָהֵמָּה[1]) } *those.*
   (Fem.) הֵן[1], הֵנָּה[1] (הָהֵן or הָהֵנָּה[1]) }

184. Demonstrative Pronouns may be used as Adjectives, in which case they agree with their Nouns in Number and Gender. They are then used with the Article, as בַּיּוֹם הַהוּא׃ *in that day;* בַּיּוֹם הַגָּדוֹל הַהוּא׃ *in that great day.*

185. But Demonstrative Pronouns standing alone, i. e. used pronominally as subjects, may not take the Article, although Prepositions may stand before them.

Thus, Ex. iii. 15, זֶה־שְּׁמִי לְעֹלָם חֶה זִכְרִי לְדֹר דֹּר׃ *this* (is) *my name for ever, and this* (is) *my memorial from generation* (to) *generation;* בְּזֹאת אֲנִי בוֹטֵחַ׃ *in this I am confident.*

186. **The Interrogative Pronouns are—**

מִי *who?* מָה *what? how?* (מַה, מַה־).

Both may be joined with the Prefix Prepositions; thus, לְמִי *to whom?* לָמָּה *why?* כַּמָּה *how great?* בְּמִי *in whom?* בַּמָּה *in what?*

The Accusative Prefix אֶת־ may be joined to מִי (not to מָה); thus, אֶת־מִי *whom?*

Both may stand as Genitives: בֶּן־מִי *whose son?*

The interjectional *how!* is expressed by מָה: מַה־טּוֹב *how good!* מַה־נּוֹרָא *how fearful!*

[1] These forms are used also for the 3rd Personal Pronoun; see Table, § 177.

Pointing of מָה.

The pointing of this word closely resembles that of the Article (§ 105).

1. מַה (with Daghesh conjunctive) before non-gutturals, מַה־גָּדוֹל *how great!*
2. מָה before א and ר, מָה־אֵלֶּה *what (are) these?*
3. מֶה before הָ, חָ, עָ, מֶה־חָכָם *how wise!*
4. מַה before ה, ח, ע, not with qamets, מַה־הִיא *what (is) she?*

187. **The Relative Pronoun** is אֲשֶׁר *who, which,* for all genders and numbers. It may take the Prefix Prepositions: לַאֲשֶׁר, בַּאֲשֶׁר, etc. (for the *pathach,* see § 65 *c*).

1. Often אֲשֶׁר is untranslatable in itself, and only serves to give a relative character to the sentence by changing a Demonstrative Pronoun (generally a suffix-pronoun) into the corresponding Relative, e.g. זַרְעוֹ בוֹ *its* seed (is) in it, but Gen. i. 11, אֲשֶׁר זַרְעוֹ בוֹ *whose* seed (is) in it (lit. *which its seed*); פְּקָדוֹ he visited *him,* אֲשֶׁר פְּקָדוֹ *whom* he visited.

2. The Relative Pronoun is frequently omitted altogether, e.g. Is. xl. 20, פֶּסֶל לֹא יִמּוֹט *an idol (which) shall not be moved;* Ps. lxi, בְּצוּר־יָרוּם מִמֶּנִּי *unto a rock (which) is higher than I.*

Exercise xv.

וַיַּרְא and he saw.	רִאשׁוֹן former.
הָיָה he was.	שֵׁם name.
רָעָב famine (m.)	שִׁיר a song.
יוּשַׁר shall be sung.	קָדוֹשׁ holy (m.)
קָרָא he cried.	אָמַר he said.
בָּא coming (he who cometh).	וְאָמְרוּ and they will say.
עֶבֶד a slave, servant.	וַיֹּאמֶר and he said.
וַיְהִי and he was.	שִׁשִּׁי sixth.

1. בַּיּוֹם הַהוּא יוּשַׁר הַשִּׁיר־הַזֶּה בְּאֶרֶץ יְהוּדָה׃ 2. זֹאת הָאָרֶץ׃ 3. זֹאת הָאִשָּׁה וְזֶה־בְּנָהּ׃ 4. וְקָרָא זֶה אֶל־זֶה וְאָמַר קָדוֹשׁ קָדוֹשׁ יְהוָֹה צְבָאוֹת׃ 5. מִי־זֶה בָּא מֵאֱדוֹם׃ 6. וּלְמִי אֵלֶּה לְפָנֶיךָ׃ 7. וַיֹּאמֶר מֹשֶׁה אֶל־הָאֱלֹהִים הִנֵּה אָנֹכִי בָא אֶל־בְּנֵי יִשְׂרָאֵל

וְאָֽמְרוּ־לִי מַה־שְּׁמוֹ׃ 8. כַּמָּה־יְמֵי־עַבְדֶּךָ׃ 9. הָרָעָב
הָרִאשׁוֹן אֲשֶׁר הָיָה בִּימֵי אַבְרָהָם׃ 10. וַיַּרְא אֱלֹהִים
אֶת־כָּל־אֲשֶׁר עָשָׂה וְהִנֵּה־טוֹב מְאֹד וַֽיְהִי־עֶרֶב וַֽיְהִי־בֹקֶר
יוֹם הַשִּׁשִּׁי׃

Exercise xv.—1. Is. xxvi. 1. 4. Is. vi. 3. 5. Is. lxiii. 1. 6. Gen. xxxii. 18. 7. Exod. iii. 13. 8. Ps. cxix. 84. 9. Gen. xxvi. 1. 10. Gen. i. 31.

LESSON XIV.

THE VERB: GENERAL SCHEME.

188. **Every Hebrew Verb consists in its simplest form of three Consonants, called Radicals** or root-letters. All inflection whereby the particulars of mood, tense, person, number, etc. are indicated, consists (1) in varying the vowels of the three radicals, (2) in prefixing, appending, or inserting various serviles (§§ 88 sqq.).

A very few Verbal roots are apparently **quadriliteral**, a fourth root-letter being inserted in a triliteral word, as כִּרְסֵם *ravage* (ר inserted) Ps. lxxx. 14.

189. The most striking characteristic of the Hebrew Verb is its richness in **Voices**, or in what may fairly be regarded as the equivalent of Voices. In English we have, properly speaking, only one Voice, the Active; while the Passive has to be expressed by the help of the auxiliary verb 'to be.' Latin has two Voices; Greek has three, i.e. the same Greek verb can express by a mere change of ending either *I watch*, *I watch myself*, or *I am watched*. **The Hebrew Verb possesses seven such modifications, three active, three passive, and one reflexive.** They are variously termed voices, species, modifications, or **Conjugations**.

190. The nature of these modifications will be understood from the following:—

Scheme of the Seven Conjugations.

CHARACTER.		NAME.	MEANING.
Simple	*Active*	Qal	*he watched.*
	Passive	Niphal	*he was watched.*
Intensive	*Active*	Piel	*he watched diligently.*
	Passive	Pual	*he was watched diligently.*
Causative	*Active*	Hiphil	*he caused to watch.*
	Passive	Hophal	*he was caused to watch.*
Reflexive		Hithpael	*he watched himself.*

Obs.—The meaning of the names of these conjugations will appear later. See § 200. It is not to be supposed that every verb is found in all seven conjugations. This rarely happens. Moreover, while it is in general true that Piel is *intensive*, Hiphil *causative*, and Hithpael *reflexive*, these characteristic meanings are often more or less obscured, and seldom appear so clearly as in the scheme above. The Niphal conjugation was probably originally reflexive, and in many verbs retains its reflexive force.

191. In each of these seven Conjugations there are two so-called **Tenses**—the Perfect and the Imperfect (sometimes misnamed Past and Future). These are not Tenses in the full sense, in that they do not fix the time of the action but state only its completedness or incompletedness. **The Hebrew Verb has no Tenses; the time of the action,** *past, present,* **or** *future,* **must in every instance be gathered from the context.** A tense in English fixes two particulars:—(1) the time of the action, (2) its completedness or otherwise. Thus we have Past Imperfect = I was watching; Past Perfect = I had watched; Past Indefinite (Gk. *aorist*) = I watched; and the same in Present and Future. The Hebrew 'Tense' disregards *time*, and looks only to *completedness*. As we can the more easily predicate completion of past actions and incompletion of future actions, the Hebrew Perfect is generally past and the Imperfect future.

192. Besides the two 'Tenses' each Conjugation has an Imperative (except Pual and Hophal), Infinitive, and Participle. The subjective moods (Subjunctive and Optative) are mostly expressed by the Imperfect.

193. The **Imperative** is found only in the second person,

and is used only in affirmative commands. What is called the third person imperative ('*let him* do') is expressed by the *imperfect*. The *imperfect* is also used in *prohibitions* with the negative particle לֹא *not* ('objective'), or אַל ('subjective,' implying wish, request, warning).

The **Infinitive Construct** is the substantive-form of the verb, as in other languages, and is often governed by prepositions, as לִקְטֹל *to kill;* בִּקְטֹל *in killing.* The **Infinitive Absolute** is used with other parts of the same verb to give additional emphasis, as קָטוֹל אֶקְטֹל ('to kill I will kill') *I will surely kill.*

The **Participles** are the adjective-forms of the verb, and are often used with the article, as הַקֹּטֵל ('the *man* killing') *one who kills;* הַמֹּשֵׁל ('the *man* ruling') *he who rules, the ruler.* So with substantives, the article being repeated, as הַמֶּלֶךְ הַמֹּשֵׁל ('the king, the *man* ruling') *the king who rules.* The relative pronoun and the verb are thus often the proper rendering of the participle. Sometimes, also, the participle is employed, with the copula (part of the verb *to be*) understood, as a predicate, especially for the **Present Tense,** as הַמֶּלֶךְ מֹשֵׁל ('the king *is* ruling') *the king rules.*

Obs.—The participles are modified like adjectives to express gender and number.

194. The Perfect and Imperfect are conjugated by the aid of *preformatives* (at the beginning) and *afformatives* (at the end) to express the different numbers, persons, and genders of the verb (§ 188), according to the following scheme. The third person is given first as the simplest form (§ 91).

Perfect (with *afformatives*).

Sing. 3rd pers., m. (stem.)			Plur. 3rd pers., c.		וּ
„ „	f.	ָה			
„ 2nd pers.,	m.	תָּ	„ 2nd pers.,	m.	תֶּם
„ „	f.	תְּ	„ „	f.	תֶּן
„ 1st pers.		תִּי	„ 1st pers.		נוּ

IMPERFECT (with *preformatives and afformatives*).

Sing. 3rd pers., m.	... יְ	Plur. 3rd pers., m.	וּ ... יְ
„ „ f.	... תְּ	„ „ f.	נָה ... תְּ
„ 2nd pers., m.	... תְּ	„ 2nd pers., m.	וּ ... תְּ
„ „ f.	ִי ... תְּ	„ „ f.	נָה ... תְּ
„ 1st pers.	... אֶ	„ 1st pers.	... נְ

Obs.—The shᵉva in the preformative of the imperfect is modified according to the rules in § 70, e.g. יְפְקֹד becomes יִפְקֹד, and יְהֲרֹג becomes יַהֲרֹג.

195. **This table contains the key to the inflection of the perfect and imperfect in all the species of all Hebrew verbs.** Variations from the type will be accounted for as they arise, by the general laws of orthography and euphony. The effect of the preformatives and afformatives in modifying the vowels of the verb should be carefully studied in the following paradigm, containing also the imperative, infinitive, and participles, *the whole of which must be committed to memory*, as a preliminary to the mastery of all verbal forms. The verb chosen as the example here is פָּקַד *he has visited.*

Obs.—This verb is selected as not containing any letter that is the subject of special rules, i.e. no weak letter, or semi-vowel, or guttural. The insertion or omission of the *daghesh lene* in the first radical פ will occasion no difficulty. See § 36. It is a **strong verb**, i.e. its radicals bear the weight of every change without modification. The verb פָּעַל *he has done*, selected by the older grammarians, is open to objection, chiefly from its second radical being a guttural. A curious consequence of this choice has, however, enstamped itself upon the technical language of Hebrew grammar, as will be noted in § 200.

LESSON XV.

FIRST (ACTIVE) FORM: QAL.

196. The First Conjugation of the Hebrew Verb is the Simple. It has its name (קַל *light*) from the fact that alone of the seven conjugations its inflections proceed from the simple verbal stem without any characteristic prefix (as Niphal, Hiphil, etc.) or doubled radical (as Piel and Pual). **Its root, from whence the Imperfect and Imperative are directly formed, is found in the Infinitive Mood** (Construct).

But the third person perfect qal, being one of the simplest forms, is employed for practical convenience as the verbal stem, and is the part generally given in vocabularies and lexicons, even when the qal species of the verb is not actually in use.

197. **Paradigm of Qal.**

The accent is on the last syllable except where otherwise marked.

Infinitive Mood.

Absolute: פָּקֹד to visit.

Construct: פְּקֹד to visit; בִּפְקֹד in visiting;
לִפְקֹד for visiting; מִפְּקֹד from visiting.

Participle Active.

פֹּקֵד visiting, one visiting (m.)
פֹּקְדָה (פֹּקֶדֶת) (fem.)
פֹּקְדִים (pl. m.)

Participle Passive.

פָּקוּד visited, one visited (m.)
פְּקוּדָה (fem.)
פְּקוּדִים (pl. m.)

Perfect Tense.

Sing.	*Plur.*
פָּקַד he visited[1].	פָּקְדוּ they visited.
פָּקְדָה she visited.	פְּקַדְתֶּם you visited (m.)
פָּקַדְתָּ thou visitedst (m.)	פְּקַדְתֶּן you visited (f.)
פָּקַדְתְּ thou visitedst (f.)	פָּקַדְנוּ we visited.
פָּקַדְתִּי I visited, or have visited.	

Imperfect Tense.

יִפְקֹד he will visit[1].	יִפְקְדוּ they will visit (m.)
תִּפְקֹד she will visit.	תִּפְקֹדְנָה they will visit (f.)
תִּפְקֹד thou wilt visit (m.)	תִּפְקְדוּ you will visit (m.)
תִּפְקְדִי thou wilt visit (f.)	תִּפְקֹדְנָה you will visit (f.)
אֶפְקֹד I shall visit.	נִפְקֹד we shall visit.

[1] These meanings are only approximate. See §§ 191, 220–222.

Imperative Mood.

Sing.	*Plur.*
פְּקֹד visit thou (m.)	פִּקְדוּ visit ye (m.)
פִּקְדִי visit thou (f.)	פְּקֹדְנָה visit ye (f.)

198. **Some strong verbs differ from this paradigm:—**

a. In the perfect, third pers. sing. masc., by taking *tsēre* in the second syllable instead of *pathach*, e.g. זָקֵן *he was old*, יָבֵשׁ *he was dry*. These are generally **intransitives.** A rarer form takes *cholem*, e.g. קָטֹן *he was little.*

b. In the imperfect (also imperative and infinitive) by taking *pathach* in the second syllable, e.g. יִכְבַּד, כָּבֵד. These are noted in the vocabularies as **Imperfect A** verbs.

Exercise xvi.

Obs.—1. The personal pronoun *he* is, henceforth, omitted from the meanings of verbs in the vocabularies.

2. Let the learner write down the forms of any strong verbs among the following in qal, according to the paradigm, so as to become perfectly familiar with them before proceeding to translation. So also with the subsequent conjugations.

אָבַד is ruined.
אָהַב (impf. יֶאֱהַב, יֶאֱהָב), has loved.
אָז then, often with impf.
אָח brother.
אֵיךְ how?
גָּדַל and גָּדֵל has been great.
גָּזַל has robbed.
גָּנַב has stolen, taken away.
דַּל poor.
הָלַךְ went.
זָקֵן has become old (impf. A): also adj., old.
חֹדֶשׁ month.
יָבֵשׁ impf. יִיבַשׁ is withered, dried.
יָדַע has known.
יָם sea.
יָרֵחַ moon.
יָשַׁב has dwelt.
יָתוֹם orphan.
כֶּלֶב dog; (כָּלֶב in pause) Caleb.
לֵב heart; middle.
מָלֵא has become full; with acc.
מִצְוָה command.
מִצְרִי Egyptian (subst. and adj.)
מָשַׁל has ruled.

מִשְׁפָּט judgment.
מֵת dead.
מָתַק has become sweet (impf. A).
נָא I pray (*quæso*).
נַעַר boy.
נָפַל has fallen.
עֶבֶד servant.
עָמַד has stood, withstood.
עָשִׁיר rich (adj.)
פָּשַׁט has attacked, fallen upon (impf. A and O).
קָטֹן has been little; followed by מִן, has been less than, i.e. *unworthy of.*
רָדַף has pursued, followed.

רָשׁ poor.
שָׂדֶה field.
שָׂרַף has burned.
שָׁבַר has broken in pieces.
שָׁבַת has rested.
שַׁבָּת f. Sabbath.
שָׁוְא (shāv) in vain (*frustra*).
שָׁכַן has dwelt.
שָׁמַר has watched, observed.
שֵׁנִי second.
שֶׁמֶשׁ sun.
שָׁפַט has judged.
שָׁקַד has watched.
שָׁרַץ has multiplied, swarmed.
תֵּבֵל f. (generally without art.), world.

1. אָמַר נַעַר מִצְרִי אֶל־דָּוִד פָּשַׁטְנוּ עַל־נֶגֶב[1] כָּלֵב וְאֶת־
צִקְלַג שָׂרַפְנוּ בָאֵשׁ׃ 2. וְדָוִד אָז יֹשֵׁב בָּעִיר הַהִיא׃
3. אָמַר אֱלֹהִים אֶל־הָאָדָם אַתֶּם שִׁרְצוּ בָאָרֶץ׃ 4. הֲשֹׁפֵט[2]
כָּל־הָאָרֶץ לֹא יַעֲשֶׂה[3] מִשְׁפָּט׃ 5. אָמְרָה רִבְקָה[4] מִי
הָאִישׁ הַהֹלֵךְ בַּשָּׂדֶה וַיֹּאמֶר הָעֶבֶד הוּא יִצְחָק׃ 6. בַּחֹדֶשׁ
הַשֵּׁנִי יָבְשָׁה הָאָרֶץ׃ 7. אָמַר הַכְּסִיל מַיִם גְּנוּבִים יִמְתָּקוּ׃
8. אָמַר אֱלֹהִים לְיִצְחָק אַל־תֵּרֵד[5] מִצְרָיְמָה[6] שְׁכֹן בָּאָרֶץ
הַזֹּאת׃ 9. אָמַר יִצְחָק אֶל־עֵשָׂו הִנֵּה־נָא זָקַנְתִּי וְלֹא
יָדַעְתִּי יוֹם מוֹתִי׃ 10. רִבְקָה אֹהֶבֶת אֶת־יַעֲקֹב מִן הָאָח

[1] The south country, where Caleb had a possession, and where was situated the town of Ziklag. [2] A *question* is asked in Hebrew by the prefix הֲ (ה *interrogative*) attached to the first word in the clause. [3] 'Will He do?' [4] Rebekah. [5] 'Thou shalt not go down.' [6] 'To Egypt;' pause-form. The direction *whither*, less frequently the *where*, is indicated by the appended ה ָ (ה 'local') mostly without the tone, e.g. אַרְצָה *to the earth;* שָׁמַיְמָה *to heaven.*

הַגָּדוֹל׃ 11. שָׁמֹר תִּשְׁמֹר[7] אֶת־הַמִּצְוָה הַזֹּאת׃ 12. עָשִׁיר
בָּרָשִׁים יִמְשֹׁל׃ 13. אָמַר דָּוִד אֶל־שָׁאוּל אַחֲרֵי מִי אַתָּה
רֹדֵף אַחֲרֵי כֶּלֶב מֵת׃ 14. שָׁמֹר אֶת־הַשַּׁבָּת׃ 15. אַל
תִּגְזָל־דָּל[8]׃ 16. אִם יְהוָה לֹא יִשְׁמֹר עִיר שָׁוְא שָׁקַד
שׁוֹמֵר׃ 17. שִׁפְטוּ דַל וְיָתוֹם׃ 18. הָיָה אֱלֹהִים אֶת
יִשְׁמָעֵאל[9] וַיִּגְדָּל[10]׃ 19. אֵיךְ אָבַדְתְּ צוֹר[11] אֵיךְ נָפַלְתְּ
בְּלֵב הַיָּם׃ 20. קָטֹנְתִּי מִכֹּל הַחֲסָדִים[12]׃

[7] See § 193. Inf. Abs. [8] For the reason of the shortening of the vowel of the verb, see §§ 69, 48 (3). [9] Ishmael. [10] 'And he was great.' [11] Tyre. [12] 'The mercies.'

LESSON XVI.

THE VERB (continued): NIPHAL.

199. **The Niphal conjugation is primarily reflexive,** and sometimes expresses simply the reflex action of *qal*, e. g. qal, *to guard;* Niphal, *to guard oneself* (Greek middle φυλάσσεσθαι). Hence it may denote reciprocal action, as *to consult together*, *to quarrel*, etc. **But the most usual meaning of Niphal is a simple passive of qal.**

200. **In explanation of the name** *Niphal* it may be noted that the older grammarians adopted as a paradigm the verb פָּעַל *he has done.* The 3rd s. m. perf. of this verb in each of the conjugations after *qal* (reflexive, intensive, etc., see § 190) was taken as the name of that conjugation. So that as the 3rd s. m. perf. reflexive of פָּעַל is נִפְעַל (*niph'al*), and the same form in the intensive conjugation is פִּעֵל (*pi'ēl*), causative הִפְעִיל (*hiph'il*), etc., these became adopted as the technical names for the corresponding conjugations in all verbs.

201. As contrasted with *qal* (the *light* conjugation), the other six are marked by some characteristic prefix or inserted letter. **The characteristic of Niphal is the prefix** הִנ־

hin-, which, however, is abbreviated in two ways: (*a*) Before the perfect and participle the prefix is נִ (before a guttural נֶ). (*b*) In the infinitive, imperative, and imperfect, the נ assimilates with the first radical of the verb by daghesh forte (§ 37. 2), while in the imperfect the ה also is absorbed. Thus infin. (and imperat.) הִפָּקֵד, imperf. יִפָּקֵד (for יְהִנְפָּקֵד).

202. **Paradigm of Niphal.**

INFINITIVE.

Absolute: נִפְקֹד to be visited.

Construct: הִפָּקֵד to be visited; בְּהִפָּקֵד in being visited.
לְהִפָּקֵד for being visited; מֵהִפָּקֵד from being visited.

PARTICIPLE.

נִפְקָד being visited (m.) (pl. m. נִפְקָדִים).

PERFECT TENSE.

Sing.		*Plur.*	
נִפְקַד	he was visited.	נִפְקְדוּ	they were visited.
נִפְקְדָה	she was visited.	נִפְקַדְתֶּם	you were visited (m.)
נִפְקַדְתָּ	thou wert visited (m.)	נִפְקַדְתֶּן	you were visited (f.)
נִפְקַדְתְּ	thou wert visited (f.)	נִפְקַדְנוּ	we were visited.
נִפְקַדְתִּי	I was visited.		

IMPERFECT TENSE.

יִפָּקֵד	he will be visited.	יִפָּקְדוּ	they will be visited (m.)
תִּפָּקֵד	she will be visited.	תִּפָּקַדְנָה	they will be visited (f.)
תִּפָּקֵד	thou wilt be visited (m.)	תִּפָּקְדוּ	you will be visited (m.)
תִּפָּקְדִי	thou wilt be visited (f.)	תִּפָּקַדְנָה	you will be visited (f.)
אֶפָּקֵד	I shall be visited.	נִפָּקֵד	we shall be visited.

IMPERATIVE.

הִפָּקֵד	be thou visited (m.)	הִפָּקְדוּ	be ye visited (m.)
הִפָּקְדִי	" " " (f.)	הִפָּקַדְנָה	" " " (f.)

Exercise xvii.

אָכַל has eaten.
בָּחַר has chosen (niph. participle, choice, precious).
הָלַךְ has gone.
זָכַר has remembered.
זָהָב gold.
חָכְמָה wisdom.
כֶּסֶף silver.
כָּרַת he has cut (off).

מַאֲכָל food.
מלט (niph.) has escaped.
מַבּוּל flood.
נֶפֶשׁ soul.
שָׁמַר he has watched.
לָנֶצַח for ever.
סָמַךְ has upheld.
עָוֺן iniquity.

1. וְאַתָּה קַח־[1]לְךָ מִכָּל־מַאֲכָל אֲשֶׁר יֵאָכֵל׃ 2. יִזָּכֵר
עֲוֺן אֲבֹתָיו אֶל־יְהוָֹה׃ 3. כֹּה אָמַר יְהוָֹה הִשָּׁמְרוּ
בְּנַפְשׁוֹתֵיכֶם׃ 4. עַל יְהוָֹה נִסְמַכְתִּי לָנֶצַח׃ 5. הוֹלֵךְ
בְּחָכְמָה הוּא יִמָּלֵט׃ 6. נִבְחָר שֵׁם מִכֶּסֶף[2] וּמִזָּהָב׃
7. נִסְמַךְ הִסָּמְכוּ עַל יְהוָֹה׃ 8. לֹא יִכָּרֵת כָּל־בָּשָׂר עוֹד
מִן־הַמַּבּוּל׃

[1] Imperat. 2 s. m. לָקַח *he has taken.* [2] See § 173.

LESSON XVII.

THE VERB (CONTINUED): PIEL AND PUAL.

203. **The Piel conjugation is primarily intensive; the Pual is simple passive of Piel.** The intensive meaning is, however, often obscured, and the force of these conjugations must be studied in individual verbs. It may be noted that (*a*) piel is frequently causative (as לָמַד, qal, *to learn;* piel, *to teach*). (*b*) Some verbs intransitive in qal are transitive in piel (as חָזַק, qal, *to be strong;* piel, *to strengthen*). (*c*) Many verbs (with or without a *qal* form) use a piel in a *simple* sense.

204. **The characteristic of piel and pual is the doubling by daghesh of the middle radical.** If this radical is a guttural the preceding vowel is lengthened (§ 65 *a*).

The participle has the preformative מְ. Pual (as a passive) has no imperative.

Obs.—For the vowels of piel and pual, see the Paradigm. Many verbs in the *piel* take *pathach* under the second radical instead of *tsere*. So also the *hithpael*, § 206.

205. Paradigm of Piel and Pual.

INFINITIVE.

	Piel.		*Pual.*
Abs.	פַּקֵּד to visit diligently.		פֻּקַּד to be visited diligently.
Constr.	פַּקֵּד to visit diligently.	With prefix prepp. as before.	פֻּקַּד to be visited diligently.

PARTICIPLE.

מְפַקֵּד visiting diligently (m.) (pl. m. מְפַקְּדִים).

מְפֻקָּד being visited diligently (m.) (pl. m. מְפֻקָּדִים).

PERFECT.

	Piel.	*Pual.*		*Piel.*	*Pual.*
Sing. 3 m.	פִּקֵּד	פֻּקַּד	Plur. 3 c.	פִּקְּדוּ	פֻּקְּדוּ
" f.	פִּקְּדָה	פֻּקְּדָה	" 2 m.	פִּקַּדְתֶּם	פֻּקַּדְתֶּם
" 2 m.	פִּקַּדְתָּ	פֻּקַּדְתָּ	" f.	פִּקַּדְתֶּן	פֻּקַּדְתֶּן
" f.	פִּקַּדְתְּ	פֻּקַּדְתְּ	" 1 c.	פִּקַּדְנוּ	פֻּקַּדְנוּ
" 1 c.	פִּקַּדְתִּי	פֻּקַּדְתִּי			

IMPERFECT.

	Piel.	*Pual.*		*Piel.*	*Pual.*
Sing. 3 m.	יְפַקֵּד	יְפֻקַּד	Plur. 3 m.	יְפַקְּדוּ	יְפֻקְּדוּ
" f.	תְּפַקֵּד	תְּפֻקַּד	" f.	תְּפַקֵּדְנָה	תְּפֻקַּדְנָה
" 2 m.	תְּפַקֵּד	תְּפֻקַּד	" 2 m.	תְּפַקְּדוּ	תְּפֻקְּדוּ
" f.	תְּפַקְּדִי	תְּפֻקְּדִי	" f.	תְּפַקֵּדְנָה	תְּפֻקַּדְנָה
" 1 c.	אֲפַקֵּד	אֲפֻקַּד	" 1 c.	נְפַקֵּד	נְפֻקַּד

IMPERATIVE.

	Piel.	*Pual.*		*Piel.*	*Pual.*
Sing. 2 m.	פַּקֵּד	None.	Plur. 2 m.	פַּקְּדוּ	None.
„ f.	פַּקְּדִי		„ f.	פַּקֵּדְנָה	

Exercise xviii.

Obs.—For words not given, see Vocabulary at end of book.

אִמֵּץ piel, has made strong.
זמר piel, has sung.
חִזֵּק piel, has made strong.
יָלַד has brought forth.
כִּבֵּד piel, has honoured.
מָדַד qal and piel, has measured.
ספר piel, has told, numbered.
עָשָׂה has done.
קִדֵּשׁ piel, has made holy.
רָדַף has pursued.

1. זַמְּרוּ לַיהוָה בְּכִנּוֹר זַמְּרוּ לֵאלֹהִים זַמֵּרוּ[1]׃
2. מִי יְסַפֵּר אֶת־הַכּוֹכָבִים וּמִי יְמַדֵּד אֶת־הַיָּם׃
3. סִפֵּר הָעֶבֶד לְיִצְחָק אֶת־כָּל־הַדְּבָרִים אֲשֶׁר עָשָׂה׃
4. חַזְּקוּ יָדַיִם רָפוֹת וּבִרְכַּיִם כּוֹשְׁלוֹת אַמֵּצוּ[1]׃
5. בְּטֶרֶם הָרִים יֻלָּדוּ[1] מֵעוֹלָם עַד עוֹלָם אַתָּה אֵל׃
6. הַמְכַבֵּד יְהוָה הוּא גַם רֹדֵף צֶדֶק׃
7. זְכֹר אֶת־יוֹם הַשַּׁבָּת לְקַדֵּשׁ אֶת־יוֹם הַזֶּה אֲשֶׁר
קִדֵּשׁ הוּא יְהוָה׃
8. הַשָּׁמַיִם מְסַפְּרִים כְּבוֹד־אֵל׃

[1] Pause form.

LESSON XVIII.

THE VERB (CONTINUED): HITHPAEL, HIPHIL, AND HOPHAL.

206. It will be found convenient to place **the Hithpael** here, as it **precisely follows the Piel in form, only with the prefix** הִתְ *hith-*, *pathach* being under the first radical throughout. The second radical has *tsere* or *pathach* (like

piel, § 204 *Obs.*). Thus, *piel* inf. פַּקֵּד, *hithpael* הִתְפַּקֵּד. The participle has the preformative מְ. After prefixes (imperfect and participle) the ת of this הִתְ is absorbed and the prefix takes its vowel.

Obs. 1.—When the first radical is a sibilant (ס, צ, שׂ, שׁ), the ת in the prefix הִתְ changes places with it. Thus from שָׁמַר *he kept*, we have not הִתְשַׁמֵּר but הִשְׁתַּמֵּר. When the first radical is צ, the transposed ת becomes ט, e.g. from צָדַק *he was just*, comes הִצְטַדֵּק *he justified*.

When the first radical is a dental (ד, ט, ת), the ת is *assimilated* (by daghesh forte, see § 37. 2); also occasionally with other letters.

Obs. 2.—In a few passages a passive of hithpael is found of the form *hothpaal* (הָתְפַּקַּד). See Lev. xiii. 55, 56, Num. i. 47, Deut. xxiv. 4, 1 Kings xx. 27.

207. **The signification of hithpael is generally reflexive and intensive**; as to *do to* or *for oneself*, to *make oneself*, or to *show oneself* in any way, that which the simple verb expresses. Sometimes it denotes **reciprocal action**; as to *do one to another*. For other meanings that spring out of this general notion, the lexicon or vocabulary must be consulted.

208. **Paradigm of Hithpael.**

Infinitive.

Constr. הִתְפַּקֵּד to visit oneself.

Participle.

מִתְפַּקֵּד sing. visiting oneself.
(pl. m. מִתְפַּקְּדִים).

Perfect.

Sing. 3 m.	הִתְפַּקֵּד		Plur. 3 c.	הִתְפַּקְּדוּ
„ f.	הִתְפַּקְּדָה		„ 2 m.	הִתְפַּקַּדְתֶּם
„ 2 m.	הִתְפַּקַּדְתָּ		„ f.	הִתְפַּקַּדְתֶּן
„ f.	הִתְפַּקַּדְתְּ		„ 1 c.	הִתְפַּקַּדְנוּ
„ 1 c.	הִתְפַּקַּדְתִּי			

IMPERFECT.

Sing. 3 m.	יִתְפַּקֵּד	Plur. 3 m.	יִתְפַּקְּדוּ
„ f.	תִּתְפַּקֵּד	„ f.	תִּתְפַּקֵּדְנָה
„ 2 m.	תִּתְפַּקֵּד	„ 2 m.	תִּתְפַּקְּדוּ
„ f.	תִּתְפַּקְּדִי	„ f.	תִּתְפַּקֵּדְנָה
„ 1 c.	אֶתְפַּקֵּד	„ 1 c.	נִתְפַּקֵּד

IMPERATIVE.

Sing. 2 m.	הִתְפַּקֵּד	Plur. 2 m.	הִתְפַּקְּדוּ
„ f.	הִתְפַּקְּדִי	„ f.	הִתְפַּקֵּדְנָה

209. **Hiphil is in general causative of Qal.** When qal is intransitive, hiphil is transitive; when qal is transitive, hiphil takes a direct and an indirect object ('two accusatives'). Thus qal, *he was holy;* hiphil, *he made holy, sanctified;* qal, *he put on;* hiphil, *he caused* (him) *to put on*, or *clothed* (him) *with* (garments); qal, *he came;* hiphil, *he brought.* **Hophal is passive of hiphil.**

210. **The characteristic of Hiphil is the prefix** ה (with *short chireq* in the perfect and *pathach* in the other forms), and *long chireq* under the second radical. For the vowel-changes in the second syllable, see the Paradigm. **Hophal also has the prefix** ה with *qamets-chatuph* or *qibbuts* (especially before daghesh forte), and *pathach* under the second radical. The participle has the preformative מְ.

After any prefix (imperfect and participle) the ה is absorbed and the prefix takes its vowel.

211. **Paradigm of Hiphil and Hophal.**

INFINITIVE.

	Hiphil.		*Hophal.*
Abs.	הַפְקֵד to cause to visit.		הָפְקֵד to be caused to visit.
Constr.	הַפְקִיד to cause to visit.	With prefix prepp. as before.	הָפְקַד to be caused to visit.

Participle.

	Hiphil.		*Hophal.*
מַפְקִיד	causing to visit (m.)	מָפְקָד	caused to visit (m.)

Perfect.

	Hiphil.	*Hophal.*		*Hiphil.*	*Hophal.*
Sing. 3 m.	הִפְקִיד	הָפְקַד	Plur. 3 c.	הִפְקִידוּ	הָפְקְדוּ
„ f.	הִפְקִידָה	הָפְקְדָה	„ 2 m.	הִפְקַדְתֶּם	הָפְקַדְתֶּם
„ 2 m.	הִפְקַדְתָּ	הָפְקַדְתָּ	„ f.	הִפְקַדְתֶּן	הָפְקַדְתֶּן
„ f.	הִפְקַדְתְּ	הָפְקַדְתְּ	„ 1 c.	הִפְקַדְנוּ	הָפְקַדְנוּ
„ 1 c.	הִפְקַדְתִּי	הָפְקַדְתִּי			

Imperfect.

	Hiphil.	*Hophal.*		*Hiphil.*	*Hophal.*
Sing. 3 m.	יַפְקִיד	יָפְקַד	Plur. 3 m.	יַפְקִידוּ	יָפְקְדוּ
„ f.	תַּפְקִיד	תָּפְקַד	„ f.	תַּפְקֵדְנָה	תָּפְקַדְנָה
„ 2 m.	תַּפְקִיד	תָּפְקַד	„ 2 m.	תַּפְקִידוּ	תָּפְקְדוּ
„ f.	תַּפְקִידִי	תָּפְקְדִי	„ f.	תַּפְקֵדְנָה	תָּפְקַדְנָה
„ 1 c.	אַפְקִיד	אָפְקַד	„ 1 c.	נַפְקִיד	נָפְקַד

Imperative.

	Hiphil.	*Hophal.*		*Hiphil.*	*Hophal.*
Sing. 2 m.	הַפְקֵד	None.	Plur. 2 m.	הַפְקִידוּ	None.
„ f.	הַפְקִידִי		„ f.	הַפְקֵדְנָה	

Exercise xix.

אָגַר has gathered.
דָּשָׁא has become green, verdant.
דֶּשֶׁא the tender grass.
יָסַר has instructed, chastised (mostly piel).
כַּאֲשֶׁר like as, as.
כלם (hiph.) has shamed.

מטר (only in hiph.) has rained.
מָלַךְ has become king.
ענג (hithp.) has rejoiced, delighted.
פאר (piel) has glorified; (hithp.) has shown himself glorious.
צוה (piel) has commanded.
קָרַב has drawn near; (hiph.) has brought.
רֹב multitude, abundance.
רֶחֶם the womb.
שָׂכַל (generally hiph.) has attended to, considered, been prudent.
שחת (hiphil) has destroyed, spoiled.
שלךְ (hiphil) has cast away.

1. מַלְכֵי שְׁבָא וּסְבָא[1] אֶשְׁכָּר יַקְרִיבוּ׃ 2. וְהָאֲנָשִׁים
טוֹבִים לָנוּ מְאֹד וְלֹא הָכְלַמְנוּ׃ 3. וַיֹּאמֶר לִי עַבְדִּי־
אַתָּה יִשְׂרָאֵל אֲשֶׁר־בְּךָ אֶתְפָּאָר׃ 4. הִתְקַדְּשׁוּ אָמַר
יְהוָֹה כִּי אֵל קָדוֹשׁ אָנֹכִי׃ 5. שָׁמַרְתִּי אֶת־הַתּוֹרָה
וָאֶשְׁתַּמֵּר[2] מֵעֲוֹן׃ 6. מֶלֶךְ חָכָם מַשְׁבִּית[3] מִלְחָמוֹת׃
7. אָמַר אַבְרָהָם אֶל־יְהוָֹה הֲתַשְׁחִית[4] בַּחֲמִשָּׁה[5] אֶת־כָּל־
הָעִיר׃ 8. הִתְהַלֵּךְ אֶת־יְהוָֹה[6] כַּאֲשֶׁר צִוָּה אֶת־מֹשֶׁה
לְהִתְהַלֵּךְ לְפָנָיו[7]׃ 9. עָלֶיךָ יְהוָֹה הָשְׁלַכְתִּי[8] מֵרָחֶם׃
10. אֹגֵר בַּקַּיִץ אִישׁ מַשְׂכִּיל׃ 11. יֵשׁ עֵת לִשְׁמוֹר וְעֵת
לְהַשְׁלִיךְ׃ 12. יַסֹּר יִסַּר יְהוָֹה אֶת־הַצַּדִּיק וְלַמָּוֶת לֹא
נָתַן אֹתוֹ׃ 13. הַמֶּלֶךְ אֱנוֹשׁ בְּכֹל אֲשֶׁר תַּחַת הַשָּׁמֶשׁ׃
14. הִמְטִיר אֱלֹהִים עַל־הָאֲדָמָה וְהִנֵּה הִדְשִׁיאָה הָאֲדָמָה
דֶּשֶׁא וָעֵץ׃ 15. תִּתְעַנַּג[9] נֶפֶשׁ הַצַּדִּיק[10] עַל רֹב שָׁלוֹם׃

[1] 'Sheba and Seba.' [2] 'and I hid myself.' On the transposition of the letters in this conjugation, see § 206 *Obs.* Observe here, also, the ו consecutive of the imperf., § 223. [3] The participle here, as elsewhere very frequently, expresses the present tense, § 193. [4] ה interrogative. [5] 'for the sake of the five.' [6] 'with Jehovah.' [7] 'before Him.' [8] 'upon Thee, Jehovah, I was cast,' i.e. 'confided to Thee.' [9] For the pathach, see §§ 204 *Obs.*, 206. [10] Genitive.

LESSON XIX.

RECAPITULATION: HINTS FOR IDENTIFYING VERBAL FORMS.

212. The paradigms in §§ 197–211 present the complete scheme of the **Strong Verb,** i. e. a verb which has no guttural or weak letter among its three radicals. **The strong verb is the standard,** and must be thoroughly committed to memory before the student passes on to the various classes of Weak Verbs and their deflections from this standard. Such deflections are solely due to the weakness of one or more of the radicals, and for the most part are easily explained (and might be anticipated) from the general principles of Orthography (see Part I).

213. It is of the utmost importance that the student should acquire facility in assigning any verbal form to its proper conjugation, even though he may have no knowledge of that particular verb. The points to be determined are in general five—(1) Conjugation, (2) Tense (or Mood), (3) Person, (4) Number, and (5) Gender.

214. The parts of the Verb of most frequent occurrence are the Perfect and Imperfect in the four conjugations *Qal, Niphal, Piel,* and *Hiphil.* The Infinitive Construct is much more used than the Infinitive Absolute, as the Substantive form of the Verb (p. 75). The Imperative is like the Infinitive. Four of the Participles are marked by the prefix מְ.

215. The Perfect may readily be distinguished from the Imperfect by the absence of preformatives. A table of its afformatives, marking person, number, and gender, and closely akin to the personal pronouns, is given in § 194. These are the same in all conjugations. The Imperfect has preformatives: 3rd pers. י, 2nd pers. ת, 1st pers. (sing.) א, (plur.) נ. It has also suffixes where these are necessary to distinguish genders or numbers.

216. In order to gain readiness in recognising the several conjugations the student is advised (1) to study carefully the characteristics noted in the §§ which introduce the foregoing

paradigms; (2) to master *first* the **3 pers. Sing. Perfect and Imperfect in all conjugations,** with their distinguishing marks, as in the following Table. In the Imperfect the vowel of the preformative is an important guide.

217. **Table of 3 pers. Sing. in all Conjugations.**

Perfect.

Conjugation.	*Form.*	*Distinguishing Marks.*
Qal	לָמַד	. unmistakeable.
Niphal . . .	נִלְמַד	. prefix נִ.
Piel	לִמֵּד	. daghesh 2nd rad.
Pual	לֻמַּד	. daghesh 2nd rad. and characteristic vowel ◌ֻ.
Hiphil . . .	הִלְמִיד	. prefix הִ and inserted ◌ִי.
Hophal . . .	הָלְמַד	. prefix הָ (hŏ).
Hithpael . .	הִתְלַמֵּד	. prefix הִתְ and daghesh 2nd rad.

Imperfect.

Conjugation.	*Form.*	*Distinguishing Marks.*
Qal	יִלְמֹד	. *chireq* with preformative; ō (generally) in ultima.
Niphal . . .	יִלָּמֵד	. *chireq* with preformative; daghesh 1st rad. (§ 201).
Piel	יְלַמֵּד	. *sh^eva* with preformative; daghesh 2nd rad.
Pual	יְלֻמַּד	. *sh^eva* with preformative; daghesh 2nd rad. and characteristic vowel ◌ֻ.
Hiphil . . .	יַלְמִיד	. *pathach* with preformative; inserted ◌ִי.
Hophal . . .	יָלְמַד	. *qomets* with preformative.
Hithpael . .	יִתְלַמֵּד	. prefix יִתְ; daghesh 2nd rad.

Obs.—The marks given apply to all persons in both numbers, except that (1) the ō of imperf. qal falls away before a tone suffix; (2) the ◌ִי of hiphil becomes *pathach* in some persons of perf., *tsere* in imperf.

Exercise xx.

1. Analyse and translate the following forms.

Obs.—Ambiguous forms are distinguished by an asterisk. In these show the alternative possible methods of rendering.

דִּרְשׁוּ יְדַלֵּק מִתְקַדֵּשׁ דִּבַּרְתִּי שָׁפֵל*

הִזְכִּיר יְבַקְשׁוּ נִסְגָּר נִשְׁבַּר* יִשְׁכַּב

זָכַרְנוּ בִּבְגֹד סָגַרְנוּ יִשְׁפַּל אָבַדְתְּ

זָכוּר לִבְגֹּד מִסְתַּתֵּר הִשָּׁפַטְנָה הִשָּׁמְרִי

זֹכֵר בַּקֵּשׁ יִמָּלְטוּ הַלְבֵּשְׁנָה שְׁמֹר*

זְכֹר* אֲבַקֵּשׁ נְלַמֵּד הִקְדַּשְׁתִּי תִּזְכֹּרְנָה*

נָשְׁלַךְ הִשְׁתַּמֵּר* נֻפְּלָה מְלֻמָּד פָּקוּד

תִּשְׁכַּב* יְכַבֵּד יִקְטַן נִמְלַט שָׁמֹר

תִּשָּׁמַרְנָה* סָגֹר אֲקַבֵּר שִׁכְבִי נִמָּלֵט

2. Write down the following words, with their proper pointing: analyse and translate (besides the vowels and daghesh forte, be careful to supply the daghesh lene, where required, and the methegh. See §§ 36, 66–68).

רדפנו* הפשׁט* המשׁלנה* שׁמרנו* יצדקו*

ירדף* הפשׁיט* נמשׁלת* סמכנה* אצדיק

רדפו* פשׁטי* השׁמרתם* אסמך* נצדקו

רדפת* נפשׁט* משׁתמר מסמך* צדקו*

רדף* משׁלנה* שׁמור* נסמך*

התפשׁטו* המשׁלתם* נשׁמרת* סמכתי*

LESSON XX.

USE OF THE MOODS AND TENSES: JUSSIVE AND COHORTATIVE IMPERFECT: VAV CONSECUTIVE.

218. The chief uses of the Infinitive, Imperative, and Participle have already been noted (§ 193). They may be briefly stated thus:

Infin. Abs., rarely used and chiefly adverbial; *precedes* a finite verb to express emphasis, certainty.

Infin. Constr., used as freely as the infin. in English and much in the same way; generally with prefixes לְ, בְּ, מִ·, equivalent to the Latin gerund in its several cases.

Participle, of much more restricted use than in English or Greek. In general either employed as a substantive, or (with pronouns) as a tense, expressing *continued* action, often in *present* time (§ 222).

Imperative, always affirmative and confined to the 2nd pers. Negative *commands* are expressed by לֹא with Imperf., a negative *wish* or *entreaty* by אַל with Imperf.

219. **To supply an Imperative of 1st and 3rd pers. there are two special forms of the Imperfect.**

a. **A lengthened form,** chiefly in the first person (sing. and plur.), made by the addition of ־ָה, as from אֲסַפֵּר *I will tell*, (piel) אֲסַפְּרָה *let me tell*. This form is termed the **Cohortative Imperfect**, as marking the concentration of the *will* upon the action described. The new final syllable has the tone, and therefore affects the preceding vowel like the other accented afformatives, וּ and ־ִי. Thus, as from יִפְקֹד (sing.) we have יִפְקְדוּ (plur.), so from אֶפְקֹד we have the cohortative אֶפְקְדָה.

Obs.—A similar form is found in the Imperative with *intensive* force; פְּקֹד *visit thou*, פָּקְדָה (for פְּקֹדָה; for the *slight* vowel ŏ, see § 70) *pray visit!*

b. **A shortened form,** chiefly in the second and third persons. The use in the second person is principally after אַל, to express negative entreaty. This form is termed the **Jussive**

Imperfect, as indicating *command*, and is not found in the strong verb except in hiphil. Thus, יַקְדִּישׁ *he will sanctify;* יַקְדֵּשׁ *let him sanctify*. From the abbreviation this form is called the **Imperfect apocopate.**

Obs.—In the weak verbs, as will be seen hereafter, the imperfect apocopate occurs also in other conjugations, especially in the numerous class, verbs with ה as third radical.

220. **The uses of the Perfect and Imperfect** cannot here be set forth in detail. The main principle is given in § 191, and will be found the key to the varied meanings of the Hebrew Tenses (so called). Both tenses predicate *state* and not *time;* each may, in fact, be used to describe actions *past*, *present*, and *future*[1].

221. **The Perfect denotes completed action:**—

(1) **In past time:** (*a*) *Pluperfect*, 'I had visited' (a doubtful use); (*b*) *Aorist*, 'I visited.'

(2) **In present time**, i.e. past action viewed as continued in its effect to the present: (*c*) *Perfect*, 'I have visited;' (*d*) *Present*, (i) as expressing a general truth, 'I visit,' i.e. have visited and shall visit again; (ii) idiomatically in certain verbs, especially יָדַעְתִּי 'I know' (compare Lat. *novi*, Gk. *οἶδα*).

(3) **In future time**, i.e. future action viewed as so certain of fulfilment that it is spoken of as already completed: (*e*) *Future*, 'I shall visit,' a vivid use especially noteworthy in the so-called **Prophetic Perfect**; (*f*) *Future Perfect*, 'I shall have visited.'

222. **The Imperfect denotes incomplete action**, and by a natural extension **repeated action:**—

(1) **In past time:** (*a*) *Past Imperfect*, 'I was visiting[2];' (*b*) 'I used to visit' (*frequentative*).

(2) **In present time:** (*c*) *Present*, 'I am visiting;' (*d*) 'I visit' (as a general truth, cf. § 221 (2) *d*).

[1] For a brilliant exposition of the whole subject, see Driver, *Hebrew Tenses* (Clarendon Press).

[2] The perfect narrates the *occurrence* of a past event, the imperfect *pictures* the event in progress.

(3) **In future time:** the common usage, incompleteness belonging especially to futurity; (*e*) *Future*, 'I shall visit.' Other uses are (*f*) *Potential*, 'I may or can visit,' and (*g*) after *final* conjunctions, 'in order that I may visit,' 'lest I visit.'

The Participle when used as a tense (§ 218) **expresses continuous action or state** as contrasted with the repeated action denoted by the Imperfect. Compare Ps. xxvii. 3, 'Though war should rise against me, even then *will I be confident*,' אֲנִי בוֹטֵחַ (participle), with Ps. xcv. 10, 'Forty years long *was I grieved* with this generation,' אָקוּט (imperf.).

223. **In the narration of a series of connected events in past time, Hebrew employs a special and peculiar idiom. The *first* verb in the series which marks the starting point of the narration is a Perfect, the *succeeding* verbs are Imperfects with the prefix ו *and*.**

The copulative ו which links the successive verbs into a single chain is termed **Vav Conversive** (from its apparent power to turn future into past), or more properly **Vav Consecutive** (from its use in consecutive narration).

Obs.—A similar idiom obtains in regard to consecutive future events (see § 228). But inasmuch as connected *history* is far more common than connected *prophecy* the ו Consecutive with the perfect is comparatively rare, while the ו Consecutive with the imperfect is exceedingly frequent.

224. The difference of idiom will be understood from the following examples:—

English.	*Hebrew.*
God *created* the heavens . . .	God *created* the heavens . . .
and the earth *was* without form . . .	and the earth *will be* without form . . .
and God *said*, Let there be . . .	and God *will say*, Let there be . . .
and there *was* light . . .	and there *will be* light . . .
and God *divided* . . .	and God *will divide* . . .
and God *saw* . . .	and God *will see* . . .

Obs.—In this rendering the English future is employed for the Hebrew imperfect without implying that the two tenses are strictly correspondent. See § 191.

225. **The principle of the idiom, no doubt, is that from the point of view of the first act the others are still incomplete.** A Western narrator regards the whole series from his standpoint as alike past; the Hebrew takes his stand on the first completed action and looks forward.

Dr. Driver compares history as presented by this idiom to a 'gradually unfolding roll in which each turn gently introduces a fresh phase to the eye[1].'

The imperfects in all such series are therefore to be rendered as past.

226. But how are we to distinguish between the ordinary imperfect and the imperfect of continued narrative?

The difficulty is met by a **special pointing** of the copulative ו, whenever the imperfect is to be thus understood of past time.

Obs.—For the ordinary rules of pointing for וְ, see p. 46.

This special pointing is **pathach under the Vav, followed by daghesh forte** in the imperfect preformative, e.g. יִקְטֹל *he will kill;* וְיִקְטֹל (ordinary copula) *and he will kill;* וַיִּקְטֹל (Vav Conversive) *and he killed.* Before the guttural א (1st pers. sing.) the ו Consecutive takes qamets as compensation for the precluded daghesh (see § 65), as וָאֶקְטֹל *and I killed.*

Before י (3rd pers.) or נ (1st pers. plur.) with sh^e^va the daghesh may be omitted (§ 38 *b*).

227. Two further points must be noted with regard to Vav Consecutive with the imperfect:—

(*a*) It is generally accompanied by a **moving back of the accent** of the verb from ultima to penultima.

(*b*) **If the Imperfect has a short form** (§ 219 *b*) **it is to this that the ו is prefixed. But the shortened imperfect with ו Consecutive has no *Jussive* force.**

Obs.—Many verbal forms with ו Consecutive illustrate both (*a*) and (*b*), e.g. Imperf. יָשִׁיב, Imperf. Apoc. יָשֵׁב, Imperf. with ו, וַיָּשֶׁב; Imperf. יָמוּת, Imperf. Apoc. יָמֹת, Imperf. with ו, וַיָּמָת. (For the shortened vowel, see § 48. 3.)

[1] *Hebrew Tenses*, p. 86.

228. **A series of events in future time may be described by an initial Imperfect, followed by Perfects with Vav Consecutive.** English: 'he will come and *visit* me.' Hebrew: 'he will come and *has visited* me.' In this case the first imperfect seems to be viewed as involving with it the whole series of succeeding events, so that these may be regarded as practically complete and hence expressed by the perfect. This **Vav Consecutive of the Perfect is pointed exactly like the simple Vav Conjunctive** (p. 46). The perfect with Vav Consecutive may be distinguished from the perfect with Vav Conjunctive (*a*) by the context, (*b*) by causing (frequently) the tone to move forward on to the ultima, e.g. וּפָקַ֫דְתִּי *and I visited* (Vav Conjunctive), וּפָקַדְתִּ֫י *and I will visit* (Vav Consecutive). It has thus an opposite effect to Vav Consecutive of the imperfect.

Obs. 1.—A second of two *imperatives* may be expressed by the perfect with וּ; come and *visit* me = come and *thou hast visited* me.

Obs. 2.—**There are thus three distinct uses of ו:**

1. ו **Conjunctive** (וְ, וּ before labials or sh^e^va, וָ (sometimes) before the tone-syllable).
2. ו **Consecutive of Perfect** (same pointing, distinguished by accent or context).
3. ו **Consecutive of Imperfect** (וַ·, וָ before א).

Exercise xxi.

בְּהֵמָה quadruped, a large beast, cattle.
בְּכֹרָה birth-right.
דִּבֶּר has spoken (piel).
חַיָּה (f.) an animal, living thing.
כַּיּוֹם this day; now.
מָכַר has sold.
מִרְמָה fraud.
עַמִּים peoples (plur. of עַם).
עֲשָׂרָה ten.
צָדַק has been just (אֶל־ towards).
קִנְיָן a possession; goods.
שָׂבַע has been satisfied (acc.).
שבע (niphal) has sworn.
שְׁלִישִׁי third.
שָׁם there.

1. וַיְדַבֵּר אֱלֹהִים אֵת כָּל־הַדְּבָרִים הָאֵלֶּה׃ 2. אָמַר

יַעֲקֹב אֶל־עֵשָׂו מִכְרָה[1] כַיּוֹם אֶת־הַבְּכֹרָה לִי׃ 3. וַיֹּאמֶר
עֵשָׂו הִנֵּה אָנֹכִי הוֹלֵךְ לָמוּת[2] וְלָמָּה לִי בְּכֹרָה׃ 4. וַיֹּאמֶר
יַעֲקֹב הִשָּׁבְעָה־לִּי[3] כַיּוֹם וְעֵשָׂו נִשְׁבַּע וַיִּמְכֹּר אֶת־הַבְּכֹרָה
לְיַעֲקֹב׃ 5. בַּיּוֹם הַשְּׁלִישִׁי אָמַר אֱלֹהִים תַּדְשֵׁא הָאָרֶץ
דֶּשֶׁא וָעֵץ׃ 6. אֲזַמְּרָה לֵאלֹהִים בָּעַמִּים׃ 7. יְהוָה
אֱלֹהִים גָּדַלְתָּ מְאֹד וְהִגְדַּלְתָּ גַּם אֵת כָּל־הַמְּלָאכָה
בַּשָּׁמַיִם וּבָאָרֶץ׃ 8. מָלְאָה הָאָרֶץ קִנְיָנֶךָ הָאֲנָשִׁים
וְהַבְּהֵמוֹת וְכָל־הַחַיּוֹת יִשְׂבְּעוּן[4] טוֹב׃ 9. נְחָלִים בֵּין
הֶהָרִים יְהַלֵּכוּן[4]׃ 10. וַיַּמְטֵר אֱלֹהִים עַל הָאֲדָמָה
וַתַּדְשֵׁא הָאֲדָמָה דֶּשֶׁא וָעֵץ׃ 11. יַכְרֵת יְהוָה אֶת־
הָרָשָׁע אֲשֶׁר מָלֵא מִרְמָה וְחָמָס׃ 12. הַכְּסִילִים מָתַי
תַּשְׂכִּילוּן[4]׃ 13. נְהַלְלָה[5] יְהוָה דּוֹר וָדוֹר׃

[1] Rare cognate form for מְכֹרָה, § 219 (*a*) *Obs.* [2] 'To death' (properly, 'to die'). [3] Daghesh forte conjunct., § 37. 3. [4] 3 pers. pl. with added ן (see § 235). [5] Cohortative impf.

LESSON XXI.

THE VERB WITH PRONOMINAL SUFFIXES.

229. **Personal Pronouns** in their full form (recapitulation from §§ 176–178). These are called separable pronouns:—

1. Sing.	אֲנִי, אָנֹכִי I . . .	Plur.	אֲנַחְנוּ we.
2. „	אַתָּה thou (m.)	„	אַתֶּם ye (m.)
	אַתְּ thou (f.)	„	אַתֵּן ye (f.)
3. „	הוּא he . .	„	הֵם, הֵמָּה they (m.)
	הִיא she . .	„	הֵן, הֵנָּה they (f.)

230. It has already been seen that the personal pronoun may

be abbreviated to a mere suffix (§§ 163, 176). It has now to be noted that **the personal pronoun as object is generally fused with the governing verb into one word.** (Comp. in German *ich glaub's* = *ich glaube es.*)

231. The form of these appended pronouns or *suffixes* is slightly different, according as the verbal form itself ends with a vowel or a consonant.

Obs.—It will be seen that with one exception (1st pers. sing.) the object suffixes are the same as the possessive. They all take the tone. In the second person suffixes the change of ת into כ is the return to an older form.

a. **With vowel endings.**

	Sing. Suffixes.		*Plur. Suffixes.*
1.	נִי me.	. . . .	נוּ us.
2.	ךָ thee (m.)	. . . .	כֶם you (m.)
	ךְ thee (f.)	. . . .	כֶן you (f.)
3.	הוּ (or ו) him	. . . .	ם them (m.)
	הָ her	. . . .	ן them (f.)

b. **With consonant endings.** In this case a connecting vowel stands before the suffixes; viz., an A-sound (generally) with the perfect, an E-sound with the imperfect and the imperative; but only a simple sh^e^va before ךָ, כֶם, and כֶן. The suffixes then are generally:—

α. **With the perfect.**

	Sing. Suffixes.		*Plur. Suffixes.*
1.	ַ֫נִי	. . . .	ָ֫נוּ
2. (m.)	ְךָ	. . . .	ְכֶם
(f.)	ָךְ or ֵךְ	. .	ְכֶן
3. (m.)	ָ֫הוּ or וֹ		ַם or ָם
(f.)	ָהּ	. . . .	ָן

β. **With the imperfect and imperative.**

	Sing. Suffixes.		*Plur. Suffixes.*
1.	ֵ֫נִי	. . . .	ֵ֫נוּ
2. (m.)	ְךָ	. . . .	ְכֶם
(f.)	ֵךְ	. . . .	ְכֶן
3. (m.)	ֵ֫הוּ	. . . .	ֵם
(f.)	ֶ֫הָ (ָהּ)	. .	ֵן

Obs.—As the suffixes to the verbs are not used reflexively, the verbal forms of the first and second are not found with suffixes of these persons.

232. **The personal endings are thus changed before the suffixes:—**

a. הָ— into תַ— or תָ—.

b. תָּ— remains, except before נִי—: e.g. פְּקַדְתַּנִי, and in the form פְּקַדְתּוֹ *thou didst visit him.*

c. תְּ— becomes תִּי, because the original form was אַתִּי instead of אַתְּ.

d. תֶּם—, תֶּן—, become תּוּ, because originally אַתֶּם was pronounced אַתּוּם.

e. Instead of תִּפְקֹדְנָה stands the masculine form תִּפְקְדוּ: similarly with תִּפָּקַדְנָה and the like.

233. The verbal forms themselves **change their vowels** before suffixes according to the rules given in §§ 141, 148–157. In general **the Law of Verbal Inflection is followed,** but perfect qal changes exactly as a noun of 2nd declension. The following examples should be studied, with reference to the §§ on the Declension of Nouns:—

		Declension-type.	*me.*	*thee.*
he visited	פָּקַד	(2) changeable *qamets* in *penult.*	פְּקָדַנִי	[2] פְּקָדְךָ
he will visit	יִפְקֹד	(3) changeable *cholem* in *ultima.*	יִפְקְדֵנִי	[3] יִפְקָדְךָ
to visit	פְּקֹד	(3) changeable *cholem* in *ultima.*	[1] פָּקְדֵנִי	[4] פָּקְדְךָ
visiting	פֹּקֵד	(3) changeable *tsere* in *ultima.*	פֹּקְדֵנִי	[5] פֹּקֶדְךָ

Explanatory notes.—[1] For פְּקְדֵנִי; the two vocal sh^evas cannot stand (§ 70) and the *slight vowel* substituted for the first sh^eva is in this case ŏ, because the vowel lost was ō. [2] Notice the methegh with qamets, and compare the form (1) (§ 55 note). [3] For יִפְקְדְךָ, where the first sh^eva is silent, the second and third vocal, *slight* ŏ; compare [1]. [4] For פְּקְדְךָ, *slight* ŏ; compare [3] and [1]. [5] For פֹּקְדְךָ, *slight* ĕ.

234. Suffixes may also be appended to the infinitive (construct) and participles. But as these partake of the nature both of

verbs and substantives they admit of either *possessive* or *object* suffixes. Thus,

Participle—

פֹּקֵד *visiting, visitor;* פֹּקְדֵנִי *one visiting me;* פֹּקְדִי *my visitor.*

Infinitive—

פְּקֹד *to visit, visiting;* פָּקְדֵנִי *to visit me;* פָּקְדִי *my visiting.*

Obs.—The infinitive and participle *generally* agree with the imperfect in the form of their *object* suffixes.

Exercise xxii.

אָבָה has been willing.
אֶחָד one.
בָּחַן has proved (imperf. A).
דָּקַר has thrust through.
חֶרֶב (f.) a sword.
יָדַע has known, § 221 (2).
יָסַד has founded.
יָרֵא has feared.
כְּפוֹר hoar-frost.
נְעוּרִים youth.
נָשָׂא has borne, carried.
שָׁכַב has lain down (impf. A).
סָמַךְ he has strengthened.
שָׁלַף has drawn out, drawn (a sword).

A full Paradigm of a Verb with Suffixes is given at the end of the book.

1. אָמַר שָׁאוּל[1] לְנֹשֵׂא כֵלָיו[2] שְׁלֹף אֶת־הַחֶרֶב וְדָקְרֵנִי
בָהּ[3] פֶּן־יָבוֹאוּ[4] הַפְּלִשְׁתִּים[1] הָאֵלֶּה וּדְקָרֻנִי[5] וְלֹא אָבָה
נֹשֵׂא כֵלָיו כִּי יָרֵא מְאֹד׃ 2. כְּפוֹר שָׁמַיִם[6] מִי יְלָדוֹ׃
3. אַתָּה יְהוָֹה יְדַעְתַּנִי וּבְחַנְתָּנִי׃ 4. הַשָּׁמַיִם אַתָּה יְהוָֹה
יְסַדְתָּם׃ 5. סָמוּךְ הַצַּדִּיק כִּי הַצְּדָקָה הִיא סְמָכַתְהוּ׃
6. בְּשָׁלוֹם אֶשְׁכַּב כִּי יְהוָֹה יִשְׁמְרֵנִי׃ 7. יְהוָֹה לִמַּדְתַּנִי אֶת־
תּוֹרָתְךָ מִנְּעוּרִים׃ 8. הֲלֹא[7] אֵל אֶחָד בְּרָאָנוּ׃ 9. אַשְׁרֵי[8]
מַשְׂכִּיל אֶל־דָּל בְּיוֹם רַע יְמַלְּטֵהוּ יְהוָֹה׃ 10. לַמְּדֵנִי
יְהוָֹה וְאֶלְמְדָה[9] כָּל־הַכָּתוּב בַּתּוֹרָה׃ 11. אָמַר יְהוָֹה
לַצַּדִּיק אֲנִי בְחַרְתִּיךָ וַאֲנִי תְמַכְתִּיךָ׃

[1] Proper name. [2] 'To his armour-bearer.' [3] 'With it.' [4] 'Lest they come.' [5] 'And thrust me through:' ו consecutive of the perfect, see § 228. [6] Nominative absolute. 'As for the hoar-frost of heaven.' [7] 'Is it not?' ה interrog., p. 79, foot-note. [8] 'Blessednesses of,' i.e. blessed is. [9] § 219*a*.

LESSON XXII.

SUFFIX-FORMS WITH NUN EPENTHETIC OR DEMONSTRATIVE.

235. A strengthened suffix is made by the insertion of a נ between the verb and the pronoun. This נ sometimes appears with a pathach or tsere preceding, but is generally incorporated with the consonant of the suffix by daghesh forte compensative, § 37. 2.

These forms are confined to the imperfect, and are mostly found in pause.

Thus, the 1st person sing. suffix becomes ֶ‍נִּי or ֶ‍נִּי

„ 2nd „ „ ֶ‍ךָּ or ֶ‍כָּה (pause)

„ 3rd „ „ ֶ‍נּוּ masc. ֶ‍נָּה fem.

„ 1st plur. „ ֶ‍נּוּ

Obs.—The 2nd and 3rd pers. plur. are not found with נ. Note the daghesh in final ך (2nd pers. sing.), and the identical forms for 3rd pers. sing. and 1st pers. plur.

Exercise xxiii.

See Paradigm of Verb with Suffixes.

Ambiguous words are marked by an asterisk.

Words for Analysis and Translation.

מְכָרָהּ שְׁפָטְךָ יְשַׁלֶּמְךָ *יִשְׁפְּטֶנּוּ שְׁמַרְתֶּם

וַיִּלָּחֶם הִמְלַכְתַּנִי אֲהֵבַנִי יִשְׁפְּטֵם שְׁפָטָהּ

*דַּבֵּר מְכָרָהּ תְּהַלְלֶךָּ שְׁפָטָהוּ שְׁפָטוֹ

וַיַּשְׁכֵּם *יְפַלְּטֶנּוּ יְעַשְּׂרֶנָּה אַפְקִידֵנִי סִפַּרְתּוּ

יְלִדְתִּיךָ גְּמַלְתִּיהוּ *תְּכַבְּדֶנִּי יִשְׁמְרֶךָ תְּשַׁלְּמֶךָ

*שְׁפָטֵנִי *גְּמַלְתּוּנִי שְׁכַחְתַּנִי שְׁמַרְתָּנוּ *סִפַּרְתִּיו

For Analysis, Pointing, and Translation.

יכרתכם יפזרכם יסתירני *בקשתיה אשביתם

*קברוהו *יצתה *לסרני אככך למדתני

*הִמְלִיכָהוּ אסמכם יפקדנה הסתרתני תכבדן
*תשמרנה *יחסרנו אשביתך *ילדתך *ילדתנו
*זכרתני *יסדי *יגדלנו הזכרתני

Exercise xxiv.

אוֹי woe! alas!
גָּמַל has shown (with acc. of thing and person).
חוֹמָה a wall.
יָמִין f., right side; right hand.
יסר (piel) has admonished.
כֵּן so, thus.
לָכַד has caught; taken.
מְזִמָּה prudence.
נָצַר has watched; has guarded.
סוּפָה hurricane, whirlwind.
עָלֶה a leaf.
עַל־כֵּן therefore.
פָּקַד has visited.
צָרָה distress, trouble.
שִׁיר a song.
שָׁפֵל impf. A, has been made low; been humbled.
תְּבוּנָה insight.
תּוֹדָה thanks; a hymn.

1. יְהוָה מָה־אֱנוֹשׁ כִּי תִזְכְּרֶנּוּ׃ 2. מָה־אֱנוֹשׁ כִּי
תַּמְשִׁילֵהוּ בְּכָל־הַבְּהֵמָה׃ 3. אָמַר שָׁאוּל אֶל־דָּוִד צַדִּיק
אַתָּה מִמֶּנִּי[1] כִּי אַתָּה גְּמַלְתַּנִי הַטּוֹבָה וַאֲנִי גְּמַלְתִּיךָ
הָרָעָה׃ 4. אַשְׁרֵי הָאִישׁ אֲשֶׁר תְּיַסְּרֶנּוּ יְהוָה׃
5. אֲהַלְלָה[2] יְהוָה בְּשִׁיר אֲגַדְּלֶנּוּ בְתוֹדָה׃ 6. הִנֵּה
אֲנַחְנוּ נִרְדָּפִים[3] מַלְּטֵנוּ אֱלֹהִים הַשֹּׁפֵט בִּצְדָקָה׃ 7. מַה־
לָּכֶם[4] כִּי גְּמַלְתּוּנִי הָרָעָה וַאֲנִי גְּמַלְתִּיכֶם הַטּוֹבָה׃
8. מְזִמָּה תִּשְׁמֹר עָלֶיךָ[5] תְּבוּנָה תִנְצְרֶכָּה׃ 9. יַעֲקֹב
בְּחַרְתִּיהוּ וּתְמַכְתִּיהוּ בַּיָּמִין אָמַר יְהוָה׃ 10. הָרָשָׁע
כְּעָלֶה אֲשֶׁר גְּנָבַתּוּ הַסּוּפָה׃ 11. מָה אֲנִי כִּי תִפְקְדֵנִי
וּתְגַדְּלֵנִי׃ 12. יְהוָה שְׁמַרְכֶם מִכָּל־רָע וּמִלַּטְכֶם מִכָּל־צָרָה
עַל־כֵּן כַּבְּדוּהוּ כָּל־זֶרַע יַעֲקֹב וְהַלְלוּהוּ כָּל־זֶרַע יִשְׂרָאֵל׃

13. אָז תִּשָּׁפֵל הַחוֹמָה וַיִּלְכְּדוּ אֶת־הָעִיר וַיִּשְׂרְפוּהָ בָּאֵשׁ׃

14. אוֹי לַחַטָּאִים בְּיוֹם אֲשֶׁר[6] פְּקַדְתִּים אָמַר יְהוָֹה׃

[1] מ comparative, § 173, 'more than I.' [2] Cohort. impf. [3] Participle niphal. [4] 'What to you!' (i. e. why is it that ye . . .) [5] 'Over thee.' [6] 'In the day when.'

LESSON XXIII.

WEAK VERBS: VERBS WITH GUTTURALS.

236. Such a verb as פָּקַד exhibits the standard type of verbal inflection. It is a **strong verb** (§ 195 *Obs.*). But many Hebrew verbs vary from this standard because of some weakness in their root, i. e. one or more of the radicals is a guttural, or a quiescent; or the first radical is נ; or the second and third radicals are alike. These are called **Weak Verbs.**

237. Before classifying the weak verbs a convenient mode of designating them may be explained. Since the original model of a Hebrew verb was פָּעַל (§ 200), these three radicals lend their names to the corresponding radicals of any verb. Thus the first radical is called the Pē (פ) radical, the second is the Ayin (ע) radical, and the third the Lāmedh (ל) radical. Hence, instead of speaking of a verb with a guttural for first, middle, or final radical, we speak of Pē guttural, Ayin guttural, Lāmedh guttural verbs. Similarly a verb with נ as first radical is known as a Pē Nûn verb, more briefly written פ״ן; a verb with middle radical ו is Ayin Vāv or ע״ו, and so on.

238. **The following are the various classes of weak verbs:—**

(A) Verbs with a Guttural
- (1) as first radical—Verbs פ guttural;
- (2) as middle radical—Verbs ע guttural;
- (3) as final radical—Verbs ל guttural.

(B) Contracted Verbs
- (4) נ for first radical—Verbs פ״ן;
- (5) middle and final radical alike—Verbs ע״ע.

(C) Verbs with a Quiescent (semi-vowel)

(6) א for first radical—Verbs פ״א;

(7) י for first radical—Verbs פ״י;

(8) ו or י for middle radical—Verbs ע״ו, ע״י;

(9) א for final radical—Verbs ל״א;

(10) ה for final radical—Verbs ל״ה.

(D) Verbs doubly or trebly weak, i. e. belonging to more than one of the foregoing classes.

Obs.—Verbs פ״א for the most part fall under the פ guttural verbs: a few have special modifications, which place them in a separate class. As to verbs ל״א and ל״ה the student will remember that these letters, when final, are not gutturals but quiescents (§ 41).

Most of the verbs פ״י *contract* like verbs פ״ן.

239. **Guttural Verbs** are subject to the general laws of the gutturals set forth in § 65. These laws consistently applied will explain all variations from the standard type of the strong verb. It is important therefore that they should be thoroughly mastered, and their effect carefully studied in the following §§ and the corresponding Paradigms. Forms from the strong verb are given (in brackets) for comparison.

240. **Verbs פ׳ Guttural,** as עָמַד *stand*[1].

1. **Forms which in the strong verb point the first radical with simple sh^eva (silent or vocal) have instead the compound sh^eva** (§ 65 *b*).

a. **Without preformative,** e. g. 2 pl. m. Perf. Qal עֲמַדְתֶּם (פְּקַדְתֶּם), Inf. Const. Qal עֲמֹד (פְּקֹד).

Obs.—The vowel of the compound sh^eva is generally *pathach*. But א prefers *chateph seghol* if near the tone, *chateph pathach* if more remote, e. g. אָמַר *say*, Inf. Const. Qal אֱמֹר, 2 pl. m. Perf. Qal אֲמַרְתֶּם.

b. **With preformative,** which then has the vowel of the compound sh^eva, e. g. 3 s. m. Impf. Qal יַעֲמֹד (יִפְקֹד), 3 s. m. Perf. Niph. נֶעֱמַד (נִפְקַד), 3 s. m. Perf. Hoph. הָעֳמַד (הָפְקַד).

Obs.—The vowel of the *chateph* is always the same as that of the preformative (cf. § 65 *c*). Where the preformative has a characteristic vowel, i. e. in Niph., Hiph., and Hoph., this determines the vowel of the *chateph*. In Qal there is no characteristic prefix, and the guttural is free to follow its

[1] For convenience the meaning of verbs will henceforth be given in this brief form.

preference for *a* sounds (§ 65 *e*). But in verbs Impf. A (§ 198 *b*), and when the guttural is א, the Impf. Qal has ֱ ֶ, e. g. יֶחֱזַק, יֶאֱסֹף.

c. When the forms under *b* receive a suffix which causes the final vowel to fall away (§ 141 *b*) the compound sh^eva is changed to the corresponding short vowel, e.g. Impf. Qal 3 s. m. יַעֲמֹד, 3 pl. (יַעֲמְדוּ), becomes יַעַמְדוּ according to § 70.

Similarly 3 pl. Perf. Niph. נֶעֶמְדוּ, Hoph. הָעָמְדוּ.

d. **Sometimes** instead of the forms under *b* and *c* **the guttural has simple sh^eva silent.** This is especially frequent in verbs with ח as first radical. Thus from חָשַׁב *think*, we have 3 s. m. Impf. Qal יַחְשֹׁב for יַחֲשֹׁב, 3 s. m. Perf. Niph. נֶחְשַׁב, 3 pl. Perf. Niph. נֶחְשְׁבוּ for נֶחֱשַׁב and נֶחֶשְׁבוּ. This is called the **hard combination.** In verbs Impf. A *seghol* sometimes stands in Impf. Qal, as יֶחְדַּל *he will cease* (see above, *b. Obs.*).

2. **Forms which in the strong verb double the first radical by daghesh forte omit the daghesh and lengthen the preceding vowel in compensation** (§ 65 *a*). Hence in the Niphal, Inf. Const. הֵעָמֵד (הִפָּקֵד), 3 s. m. Impf. יֵעָמֵד (יִפָּקֵד). This applies also to verbs with ר as first radical.

Obs.—In the preceding and following §§ sufficient forms are given for illustration. Complete Paradigms of the Weak Verbs will be found at the end of the book, omitting however those voices which do not differ from the strong verb.

241. **Verbs ע Guttural,** as פָּעַל *do.*

1. **Forms which in the strong verb point the middle radical with simple sh^eva have instead the compound sh^eva** (§ 65 *b*).

(*a*) This compound sh^eva is without exception Chateph Pathach, e. g. 3 s. f. Perf. Qal פָּעֲלָה (פָּקְדָה).

(*b*) In the 2 s. f. and 2 pl. m. and f. of Imperat. Qal, since the *chireq* of the first radical stands for an original sh^eva (פִּקְדִי for פְּקְדִי, § 70), it is replaced by *pathach* (§ 65 *c*). Hence the forms פַּעֲלִי, פַּעֲלוּ, and 2 pl. f. פְּעַלְנָה (for פְּעֲלְנָה, cf. § 240. 1 *c*).

2. **Forms which in the strong verb double the**

middle radical by daghesh forte omit the daghesh. The preceding vowel may or may not be lengthened in compensation.

(*a*) With middle radical א the vowel is generally lengthened, and always with ר, e. g. 3 s. m. Perf. Piel פֵּאֵר *he has beautified*, בֵּרֵךְ (or בֵּרַךְ) *he has blessed* (פִּקֵּד).

(*b*) With middle radical ה, ח, or ע the vowel remains short, and the guttural is regarded as virtually doubled by **implicit daghesh forte,** e. g. 3 s. m. Perf. Piel פִּעֵל *he has done*, שִׁחֵת *he has destroyed*, 2 s. m. Imperat. Piel מַהֵר *hasten* (פַּקֵּד).

3. **The general preference of the gutturals for A sounds may affect the vowel following the guttural.** Hence the Imperf. and Imperat. Qal commonly have *pathach* instead of *cholem*; verbs ע guttural, like some strong verbs, are **Impf. A** (§ 198 *b*). The Inf. Qal retains the *cholem*. *Pathach* is also often found for *tsere* in the Perf. Piel, and less frequently in other parts of Piel and Niphal: e. g. 3 s. m. Imperf. Qal יִפְעַל (יִפְקֹד), 3 s. m. Perf. Piel נִחַם *he has consoled* (פִּקֵּד).

242. **Verbs ל Guttural,** as שָׁלַח *send*. **The peculiarities of these verbs arise from the preference of the guttural for A sounds.** Those forms which in the strong verb have another vowel than *a* before the final radical are changed in one of the following ways:—

(*a*) **The vowel is retained, and furtive pathach is inserted under the guttural** (§ 62). This is always the case with the vowels ִי, וֹ, and וּ, which are unchangeable (§ 138 *c*), e.g. 3 s. m. Hiph. יַשְׁלִיחַ (יַפְקִיד), Inf. Abs. Qal שָׁלוֹחַ (פָּקוֹד), Part. Pass. Qal שָׁלוּחַ (פָּקוּד). *Cholem* (without ו) may be retained in the Inf. Const. Qal, not in Imperat. or Imperf. (see *b*), e. g. שְׁלֹחַ (פְּקֹד). *Tsere* is retained in Infin. Abs. and Participles; other cases come under (*b*), e. g. Part. Act. Qal שֹׁלֵחַ (פֹּקֵד), Part. Piel מְשַׁלֵּחַ (מְפַקֵּד), Inf. Abs. Hiph. הַשְׁלֵחַ (הַפְקֵד).

(*b*) **The vowel is itself changed into pathach.** This is always the case with the *cholem* of the Imperf. and

Imperat. Qal, and thus verbs ל guttural, like verbs ע guttural, are **Impf. A**, e. g. 3 s. m. Imp. Qal יִשְׁלַח (יִפְקֹד), 2 s. m. Imperat. Qal שְׁלַח (פְּקֹד). Similarly the final *tsere* in Niph. Imperf., Imperat., and Inf. Constr., and in Piel and Hithp. Perf., Imperf., Imperat., and Inf. Constr. becomes *pathach*, e. g. 3 s. m. Impf. Niph. יִשָּׁלַח (יִפָּקֵד), 3 s. m. Perf. Piel שִׁלַּח (פִּקֵּד). But when the word is in Pause (§ 88) the *tsere* reappears, e.g. יִשָּׁלֵחַ.

(*c*) When the final radical regularly takes sh^e^va the guttural retains it, since in such cases the sh^e^va is silent. But in the 2 s. f. Perf. of all voices a helping *pathach* slips in under the guttural, without, however, affecting the final daghesh lene, e. g. instead of שָׁלַחְתְּ, נִשְׁלַחְתְּ we find שָׁלַחַתְּ, נִשְׁלַחַתְּ. The retained daghesh is anomalous (§ 36. ii. *b*).

TABULAR SUMMARY.

		Strong Verb.	פ *gutt.*	ע *gutt.*	ל *gutt.*
Qal	Inf. Const.	פְּקֹד	עֲמֹד	פְּעֹל	שְׁלֹחַ
	Perf. 3 pl.	פָּקְדוּ	עָמְדוּ	פָּעֲלוּ	שָׁלְחוּ
	Impf. 3 s.	יִפְקֹד	יַעֲמֹד [1]	יִפְעַל	יִשְׁלַח
Niph.	Perf. 3 s.	נִפְקַד	נֶעֱמַד	נִפְעַל	נִשְׁלַח
	Impf. 3 s.	יִפָּקֵד	יֵעָמֵד	יִפָּעֵל	יִשָּׁלַח
Piel	Perf. 3 s.	פִּקֵּד	עִמֵּד	פִּעֵל [2]	שִׁלַּח
	Impf. 3 s.	יְפַקֵּד	יְעַמֵּד	יְפַעֵל	יְשַׁלַּח
Hiph.	Perf. 3 s.	הִפְקִיד	הֶעֱמִיד	הִפְעִיל	הִשְׁלִיחַ
	Impf. 3 s.	יַפְקִיד	יַעֲמִיד	יַפְעִיל	יַשְׁלִיחַ

[1] Also יֶאֱסֹף, יַחְשֹׁב, יֶחְדַּל (§ 240, 1 *b*, *d*). [2] Also בֵּרַךְ (§ 241, 2 *a*).

243. **Guttural Verbs with Pronominal Suffixes.** These require no special rules, and should present no difficulty if the

verbal form is first properly determined in accordance with the foregoing §§. Special note should be made of the principle stated in § 240 *c*.

Exercise xxv.

Ambiguous words are marked by an asterisk.

Verbs and Nouns for Analysis and Translation.

וַיַּעַזְבֻנִי וַיִּשָּׁבַע נֶעְדָּר* תְּעָרֵץ* שְׁמַע
נִשְׁבַּע נִשָּׁבַע יְבָרֵךְ אֲהֶבַת עֲבָדֵיכֶם
הַשְׁבִּיעַ הַשָּׁמַע* וַיַּשְׁבַּע יַשְׁמִיעַ שְׁמַע
שְׁמַע אֲמָרוֹת חַכְמֵי תַּשְׁמָעֵנִי* יַשְׁמַע
יֶחֶזְקוּ זַעֲקַת חֶרְבָּה נֶאֱחַז פָּתוּחַ
עֲלָמוֹת שָׁמוֹעַ הַאֲכִילֵהוּ תּוֹעֲבוֹתֵיהֶם שִׂנְאָךְ
שְׁמַעַת כְּחֻשָּׁה בִּקֵּעַ לְחֻמֵּי תְּשַׁבַּעְנָה*
גַּאַלְכֶם בְּהֵמוֹת יִגְוְעוּ יָדַעַת הָעָמְדוּ
הִשְׁלַחַתְּ שָׂכוֹחַ:

For Analysis, Pointing, and Translation.

*ויבטח[1] *שלחתיו תועבת כהניו *גאלכם
לקחת השתמענה *ותצמח[1] *אהבי *ימאסך
*נבחרה *נעמד *יברך אתפאר אבדם
*עלמות עבדיו *תעזבנו האמנתם תאמן
*האמן מצמיח להרג *נחלץ *אהבה
*תשכחנה *לשמע:

[1] With and without daghesh.

Note—*From this point the student is referred to the end of the book for all words not already given in the Vocabularies to the Exercises.*

Exercise xxvi.

On Verbs ע Guttural.

1. אָמַר יהוה לִיהוֹשֻׁעַ[1] עֲבֹר אֶת־הַיַּרְדֵּן[1] הַזֶּה חֲזַק
וֶאֱמָץ[2] לִשְׁמֹר[2] אֶת־כָּל־הַתּוֹרָה אָז אָנֹכִי לֹא אֶעֶזְבְךָ[3]:

2. זָכַר אֱלֹהִים אֶת־נֹחַ[1] וַיַּעֲבֵר רוּחַ עַל־הָאָרֶץ׃ 3. וַתִּסָּכְרוּ
מַעְיְנוֹת תְּהוֹם וַיֶּחְסְרוּ הַמָּיִם׃ 4. עָבַר אֲבִימֶלֶךְ[1]
וְכָל־הָעָם וַיֶּאֶרְבוּ עַל־שְׁכֶם[1]׃ 5. מֶלֶךְ בִּצְדָקָה יַעֲמִיד
אָרֶץ׃ 6. צְרוּפָה אִמְרָתְךָ יְהוָה וְעַבְדְּךָ אֲהֵבָהּ׃ 7. אֹהֵב
יַיִן לֹא יַעֲשִׁיר׃ 8. חִזְקוּ וְיַאֲמֵץ לְבַבְכֶם׃ 9. קַבֵּל מוּסָר
לְמַעַן תֶּחְכַּם בְּאַחֲרִיתֶךָ[3]׃ 10. אָמְרוּ מַלְאֲכֵי מֹשֶׁה[1]
אֶל־מֶלֶךְ אֱדֹם[1] לֵאמֹר[4] נַעְבְּרָה־נָּא בְאַרְצֶךָ׃ 11. לֹא נַעֲבֹר
בְּשָׂדֶה וּבְכֶרֶם עַד־אֲשֶׁר[5] נַעֲבֹר גְּבוּלֶךָ׃ 12. יֵשׁ עֵת לַהֲרֹג[2]
וְעֵת לִרְפֹּא עֵת לֶאֱהֹב[2] וְעֵת לִשְׂנֹא[2]׃ 13. הֶאֱמִין אַבְרָהָם
בַּיהוָה וַיַּחְשְׁבֶהָ לּוֹ צְדָקָה׃ 14. אָמַר מַלְאַךְ אֱלֹהִים
אֶל־הָגָר[1] הַחֲזִיקִי אֶת־יָדֵךְ בַּנַּעַר׃ 15. הִנֵּה־אַיִל אַחַר
נֶאֱחַז בַּסְּבַךְ בְּקַרְנָיו׃ 16. אָמְרוּ אַנְשֵׁי[6] יָבֵשׁ[1] אֶל־נָחָשׁ[1]
הָעַמֹּנִי[1] כְּרָת־[7]לָנוּ בְרִית וְנַעַבְדֶךָּ׃ 17. אַבְנֵר[1] לָקַח אֶת־
אִישׁ־בֹּשֶׁת[1] בֶּן־שָׁאוּל[1] וַיַּעֲבִרֵהוּ מַחֲנָיִם[8]׃

[1] Proper name. [2] § 70. [3] § 88. [4] § 246 c. [5] 'until that.'
[6] § 162. [7] §§ 48. 3, 69. [8] 'to Mahanaim.'

Exercise xxvii.

On Verbs ע and ל Guttural.

1. יְהוֹשֻׁעַ[1] מָלֵא רוּחַ חָכְמָה וְהוּא מְשָׁרֵת מֹשֶׁה[1]׃
2. וַיֹּאמֶר יהוה אֶל־יְהוֹשֻׁעַ[1] אִם תֶּחֱזַק וְתֶאֱמַץ אָז תַּצְלִיחַ
אֶת־דְּרָכֶיךָ וַאֲנִי לֹא אֶעֶזְבֶךָּ׃ 3. כִּי אֲשֶׁר שָׁמַע בְּקוֹלִי
לֹא עֲזָבָהוּ וְלֹא יַעַזְבֵהוּ יהוה׃ 4. אָמַר אֱלֹהִים אֶל־קַיִן[1]
דְּמֵי אָחִיךָ[2] צֹעֲקִים אֵלַי[3] אֶל־הַשָּׁמַיִם מִן־הָאֲדָמָה׃

5. בָּרַךְ יהוה אֶת־יוֹם הַשַּׁבָּת וַיְקַדְּשֵׁהוּ 6. שִׁלַּח יהוה
אֶת־הָאָדָם מִגַּן־עֵדֶן[1] לַעֲבֹד אֶת־הָאֲדָמָה וַיְגָרְשֵׁהוּ מִשָּׁם׃
7. הֲיִתְפָּאֵר הַגַּרְזֶן עַל־הַחֹצֵב בּוֹ׃ 8. אַל תַּעֲשִׁירֵנִי יְהֹוָה
פֶּן־אַגְדִּיל בִּלְבָבִי וְכִחַשְׁתִּי וְאָמַרְתִּי מִי יְהֹוָה׃ 9. בֵּן
אֹהֵב מוּסָר יְשַׂמַּח־אָב׃ 10. יהוה מַצְמִיחַ חָצִיר לַבְּהֵמָה
וְיַיִן לְבַב־אֱנוֹשׁ יְשַׂמַּח׃ 11. בִּמְשֹׁל רָשָׁע יֵאָנַח הָעָם׃
12. זֹרֵעַ עַוְלָה יִקְצָר־אָוֶן[4]׃ 13. לִי תִּכְרַע כָּל־בֶּרֶךְ תִּשָּׁבַע
כָּל־לָשׁוֹן אָמַר יְהֹוָה׃ 14. הוֹי מַצְדִּיק רָשָׁע וּמַרְשִׁיעַ
צַדִּיק׃ 15. חַלְּצֵנִי יהוה וְגָאֳלֵנִי׃ 16. יהוה יְסַעֲדֶךָּ׃
בְּעָנְיִי זָכַרְתִּי אֶת־יהוה וָאֶתְנֶחָם[5]׃ 17. נַעֲמָן[1] הָיָה מְצֹרָע׃
18. בָּרְכִי נַפְשִׁי אֶת־יְהֹוָה הַלְלוּ־יָהּ׃ 19. נָטַע יהוה
אֱלֹהִים גַּן בְּעֵדֶן מִקֶּדֶם וַיַּצְמַח מִן־הָאֲדָמָה כָּל־עֵץ נֶחְמָד
לְמַרְאֶה וְטוֹב לְמַאֲכָל׃ 20. אָמַר אַבְרָהָם אָנֹכִי אִשָּׁבֵעַ׃
21. אָמְרָה שָׂרָה[1] צְחֹק עָשָׂה לִי אֱלֹהִים כָּל־הַשֹּׁמֵעַ יִצְחַק
לִי׃ 22. נִשְׁבַּע הָעֶבֶד לְאַבְרָהָם עַל־הַדָּבָר׃ 23. אָמְרוּ
פְלִשְׁתִּים[1] אֶל־יִצְחָק[1] לֹא נְגַעֲנוּךָ וַנְּשַׁלֵּחֲךָ בְּשָׁלוֹם׃

[1] Proper name. [2] § 162. [3] § 182. [4] Pause form of אָוֶן. [5] Hithp. נָחַם.

LESSON XXIV.

WEAK VERBS (CONTINUED): CONTRACTED VERBS.

244. **Verbs פ״ן**, as נָגַשׁ *approach* (Impf. A). In this class the weakness of the initial נ frequently causes its **assimilation** or its entire **disappearance**.

(*a*) **Where the נ would naturally be pointed with shᵉva silent**—forming a closed syllable with a preformative—

it is assimilated to the following consonant, which is doubled by dagh. forte. This takes place in Impf. Qal and in Perf. and Participle of Niph., Hiph., and Hoph., e.g. 3 s. m. Impf. Qal יִגַּשׁ for יִנְגַּשׁ (*dagh. lene*); 3 s. m. Perf. Niph. נִגַּשׁ for נִנְגַּשׁ (*dagh. lene*). (Cf. the Lat. colligo for con-ligo, and the Gk. συλλαμβάνω for συνλαμβάνω.)

(*b*) **Where the נ would naturally be pointed with sh^eva vocal**—viz. in the Inf. Const. and Imperat. Qal—**it often falls away,** e.g. 2 s. m. Imperat. Qal גַּשׁ for נְגַשׁ (פְּקֹד). **The Inf. has the fem. ending** ־ֶת (־ַת in verbs ל guttural); thus, Inf. Const. Qal גֶּשֶׁת (segholate *i*, § 151), גַּעַת (from נָגַע).

(*c*) **Where the נ would naturally have a full vowel it remains,** and the verb does not differ from the strong verb, e.g. 3 s. m. Impf. Niph. and Piel יִנָּגֵשׁ, יְנַגֵּשׁ (יִפָּקֵד, יְפַקֵּד).

(*d*) Verbs of this class which are also ע guttural usually keep their נ.

(*e*) **The verb** נָתַן, *give*, **assimilates its final** נ **also** in Qal Perf. and Inf. Const. Thus 1 s. and 2 pl. m. Perf. Qal נָתַתִּי, נְתַתֶּם (for נָתַנְתִּי, נְתַנְתֶּם, *dagh. lene*); Inf. Const. Qal תֵּת (for תֶּנֶת (*b*)). The Qal Impf. has *tsere*, e.g. 3 s. m. יִתֵּן.

(*f*) One verb with initial ל is treated like a פ״ן verb, viz. לָקַח *take*. In Qal and Hoph. the ל is assimilated or lost, according to the principles in (*a*) and (*b*), e.g. 3 s. m. Impf. Qal יִקַּח, 2 m. s. Imperat. Qal קַח, Inf. Const. Qal קַחַת, 3 s. m. Impf. Hoph. יֻקַּח (for *qibbuts*, see § 210).

245. **Verbs** ע״ע, as סָבַב *surround*.

(*a*) **The general principle of contraction is that the final radical is either lost or, before terminal additions, is represented by daghesh forte. The effect of this is to make the stem a monosyllable, which then takes the vowel proper to the second syllable of the uncontracted stem.**

Thus in Perf. Qal the *stem* is סַב for סָבַב, and in Inf. Const. Qal סֹב for סְבֹב.

Hence the forms Perf. Qal 3 s. m. סַב, 3 s. f. סַבָּה, 3 pl. סַבּוּ. See also under (*b*).

But forms containing an unchangeable long vowel (as Participles and Inf. Abs. Qal), or a characteristic dagh. forte (Piel and Hithp.), cannot dispense with their third radical, and no contraction takes place, e. g. Part. Act. Qal סֹבֵב, 3 s. m. Perf. Piel סִבֵּב.

(*b*) **The preformatives** of Impf. Qal, Perf. Niph., and of Hiph. and Hoph. **lengthen their vowel.** For the application of the principle of (*a*) would leave them with a short vowel in an open syllable (§ 48. 1), e. g. יִסְבֹּב would become יִסֹב, and נִסְבַּב, נִסַב. To avoid this we have 3 s. m. Impf. Qal יָסֹב (or as another way of avoiding the short open syllable, the syllable is closed by dagh. forte and the vowel retained, e. g. יִסֹּב), 3 s. m. Perf. Niph. נָסַב, 3 s. Perf. Hoph. הוּסַב (for הָסַב (hŏ)). In Impf. Niph. the final vowel is *pathach* (not *tsere*), and in Hiph. it is *tsere* (not *chireq*).

(*c*) **Before afformatives which begin with a consonant** (see Table, § 194) **a vowel is inserted,** viz. וֹ in the Perfects, ֶי in the Imperfects. The preceding radical is of course doubled by dagh. forte (*a*), e. g. 1 s. Perf. Qal סַבּוֹתִי, 3 pl. f. Impf. Qal תְּסֻבֶּינָה (תִּפְקֹדְנָה); for shortening of *cholem* to *qibbuts*, cf. §§ 48. 3, 210).

(*d*) **The place of the accent often differs from that in the strong verb.** Before the afformatives ִי, ָה, וּ the accent remains on the monosyllabic stem, e. g. 3 pl. m. Perf. Qal סַ֫בּוּ (פָּקְדוּ), 2 s. f. Imperat. Qal סֹ֫בִּי (פִּקְדִי). The inserted vowels וֹ, ֶי (*c*) take the accent, except before תֶם, תֶן, which are always accented.

(*e*) In many verbs of this class, in place of Piel, Pual, and Hithpael, we find voices of the forms Pôel, Pôal, and Hithpôel (see § 200), e. g. the normal forms סִבֵּב, סֻבַּב, הִתְסַבֵּב are replaced by סוֹבֵב, סוֹבַב, הִתְסוֹבֵב.

Tabular Summary.

	Strong Verb.	פ״נ	ע״ע
Qal Inf. Const.	פְּקֹד	גֶּשֶׁת	סֹב
Perf. 1 s.	פָּקַדְתִּי	נָגַשְׁתִּי	סַבּוֹתִי
Impf. 3 s.	יִפְקֹד	יִגַּשׁ	יָסֹב, יִסֹּב
Niph. Perf. 3 s.	נִפְקַד	נִגַּשׁ	נָסַב
Impf. 3 s.	יִפָּקֵד	יִנָּגֵשׁ	יִסַּב
Piel Perf. 3 s.	פִּקֵּד	נִגֵּשׁ	סוֹבֵב[1]
Impf. 3 s.	יְפַקֵּד	יְנַגֵּשׁ	יְסֹבֵב[1]
Hiph. Perf. 3 s.	הִפְקִיד	הִגִּישׁ	הֵסֵב
Impf. 3 s.	יַפְקִיד	יַגִּישׁ	יָסֵב

[1] § 245 c.

Exercise xxviii.

On Verbs פ״ן.

1. עָרְכוּ פְלִשְׁתִּים[1] לִקְרַאת[2] יִשְׂרָאֵל[1] וַתִּטֹּשׁ הַמִּלְחָמָה
וַיִּנָּגֶף יִשְׂרָאֵל[1]׃ 2. אָמַר הָאָדָם הָאִשָּׁה אֲשֶׁר נָתַתָּ
עִמָּדִי[3] הִיא נָתְנָה־לִּי מִן הָעֵץ׃ 3. וַתֹּאמֶר הָאִשָּׁה הַנָּחָשׁ
הִשִּׁיאַנִי׃ 4. כָּל־חַיַּת הָאָרֶץ וְכָל־עוֹף הַשָּׁמַיִם וְכָל־דְּגֵי
הַיָּם בְּיֶדְכֶם[4] נִתָּנוּ׃ 5. אָמַר יהוה הִתְהַלֵּךְ בָּאָרֶץ לְאָרְכָּהּ
וּלְרָחְבָּהּ כִּי לְךָ אֶתְּנֶנָּה וַיִּפֹּל אַבְרָם[1] עַל־פָּנָיו׃ 6. שָׁמְרֵנִי
יהוה וְרוּחַ קָדְשְׁךָ אַל־תִּקַּח מִמֶּנִּי׃ 7. לֹא תִנְאָף׃
8. יַעֲקֹב[1] הָלַךְ חָרָנָה[5] לָקַחַת לוֹ מִשָּׁם אִשָּׁה׃ 9. אֱלֹהִים

ל לְבוּשׁוֹ יַפִּילוּ גוֹרָל׃ 11. יהוה
י אֶצָּרְךָ וְאֶתֶּנְךָ לְאוֹר גּוֹיִם נְאֻם
ן יִנָּתֵן לָךְ׃ 14. אָמַר יִצְחָק[1]
ַיִּשַּׁק לוֹ׃ 15. מַסִּיעַ אֲבָנִים
תָבִאוּ בִשְׁאוֹל מִשָּׁם יָדִי תִקָּחֵם׃
ּדוֹל עֲוֺנִי מִנְּשׂוֹא[8]׃ 18. שְׂאֵת
וְאֶל דָּוִד[1] בַּיהוה לֵאמֹר הַאֶרְדֹּף[9]
אַחֲרֵי הַגְּדוּד הַזֶּה הַאַשִּׂגֶנּוּ[10] וַיֹּאמֶר לוֹ רְדֹף כִּי הַשֵּׂג
תַּשִּׂיג׃ 20. וַיַּגֵּד לַמֶּלֶךְ בָּרֵךְ יהוה אֶת־עֹבֵד אֱדֹם[1]׃

[1] Proper name. [2] Inf. Const. קָרָא *meet.* [3] 'with me.' [4] 'your hand,' יַד. [5] Proper name with ה locative, 'to Haran.' [6] 219 *a. Obs.* [7] 'according as.' [8] § 173. [9] ה interrog. [10] § 235.

Exercise xxix.

ON VERBS ע״ע.

1. הֵחֵל הָאָדָם לָרֹב עַל־פְּנֵי הָאֲדָמָה׃ 2. אָמַר יהוה
אֶל־אַבְרָם[1] אֲבָרֶכְךָ וַאֲגַדְּלָה שְׁמֶךָ וַאֲבָרְכָה מְבָרֲכֶיךָ[2]
וּמְקַלֶּלְךָ אָאֹר׃ 3. גֹּל עַל יהוה דַּרְכֶּךָ׃ 4. אָמְרָה שָׂרָה[1]
לְאַבְרָהָם[1] גָּרֵשׁ אֶת־הָאָמָה הַזֹּאת וְאֶת־בְּנָהּ׃ 5. וַיֵּרַע
הַדָּבָר מְאֹד בְּעֵינֵי[3] אַבְרָהָם[1]׃ 6. מְכַבְּדַי אֲכַבֵּד וּמְקַלְלַי
יֵקָלּוּ[4] נְאֻם יהוה׃ 7. כָּל־שֹׁמֵעַ אֶת־הַדָּבָר תְּצִלֶּינָה אָזְנָיו׃
8. הַחָכְמָה תָּעֹז לֶחָכָם׃ 9. הַשּׁוֹדֵד יוּשַּׁד כַּאֲשֶׁר אַתָּה
שַׁלּוֹתָ גּוֹיִם כֵּן יְשָׁלּוּךָ אָמַר יהוה׃ 10. עִם נָבָר יהוה
יִתְבָּרָר[5]׃ 11. הַבֹּטֵחַ בַּיהוה חֶסֶד יְסוֹבְבֶנּוּ׃ 12. מִי
בָרָא תְהוֹם וַיָּסֶךְ בִּדְלָתַיִם יָם׃ 13. צַדִּיק מִמִּי יֵחַת׃

14. וַתֵּצֶר לְדָוִד[1] מְאֹד כִּי אָמְרוּ הָעָם לְסָקְלוֹ׃ 15. שָׁאוּל[1]
וִיהוֹנָתָן[1] מְנַשְּׂרִים קָלּוּ׃ 16. אַשְׁרֵי אָדָם יֹשֵׁב בְּסֵתֶר
עֶלְיוֹן בְּאֶבְרָתוֹ יָסֵךְ לוֹ׃ 17. בֶּאֱמֹר[6] יְהוֹשֻׁעַ[1] שֶׁמֶשׁ דֹּם
וַיִּדֹּם הַשָּׁמֶשׁ׃

[1] Proper name. [2] Piel part. pl.: note the *chateph*, rare with ר.
[3] צִיֵּן [4] Impf. A. [5] Pause Hithp., see § 204 *Obs.* [6] § 273, note 2.

LESSON XXV.

WEAK VERBS (CONTINUED): QUIESCENT VERBS.

VERBS פ״א AND פ״י.

246. **Verbs פ״א, as** אָכַל *eat.*

(*a*) These verbs belong in general to the class פ guttural, and have been explained in § 240. **But five of them have the special peculiarity that in Impf. Qal the א quiesces in cholem:** the final vowel is *pathach* or (especially in pause) *tsere;* with retracted accent (§§ 88, 227 *a*), *seghol* or *pathach*. Thus, 3 s. m. Impf. Qal יֹאכַל (not יֶאֱכֹל).

These five verbs are:—

VERB.	IMPF.	IN PAUSE.	WITH ו CONSEC.
אָכַל *eat*	יֹאכַל	יֹאכֵל	וַיֹּאכַל
אָמַר *say*	יֹאמַר	יֹאמֵר	וַיֹּאמֶר
אָבַד *perish*	יֹאבַד	יֹאבֵד	
אָבָה *be willing*	יֹאבֶה	(see verbs ל״ה)	
אָפָה *bake*	יֹאפֶה		

A few verbs vary between this form of Impf. and that of ordinary verbs פ guttural, e. g. אָחַז *seize*, Impf. יֹאחֵז and יֶאֱחֹז.

(*b*) **The preformative א of the 1 s. Impf. blends with the radical א** to avoid the recurrence of the same consonant, e.g. 1 s. Impf. אֹכַל (not אֶאֱכַל).

(*c*) The Infin. Const. of אָמַר with preposition לְ, לֶאֱמֹר (§ 65 *c*), constantly used in the sense of *saying*, contracts into לֵאמֹר.

247. **Verbs פ״י.**

These fall into three distinct classes:—

1. **Verbs originally פ״ו, as** יָשַׁב *sit.*

(*a*) In by far the majority of the verbs פ״י the י, which now appears as their first radical, seems to have replaced an original ו. In parts where there is no characteristic preformative, viz. Qal, Piel, and Pual, the י remains (but see *b.* 1), sometimes also in Hithp.; **in Niph., Hiph., and Hoph. the lost ו reappears.** Moreover this ו, except when doubled by daghesh forte (Niph. Inf., Imperat., and Impf.), *quiesces* in a cognate vowel, in Niph. and Hiph. *cholem*, in Hoph. *shureq*. Hence the following forms:—

	3 s. m. Perf.	3 s. m. Impf.
Niph.	נוֹשַׁב (נִפְקַד)	יִוָּשֵׁב (יִפָּקֵד)
Hiph.	הוֹשִׁיב (הִפְקִיד)	יוֹשִׁיב (יַפְקִיד)
Hoph.	הוּשַׁב (הָפְקַד)	יוּשַׁב (יָפְקַד)

(*b*) **The Imperf. Qal** (with Inf. and Imperat.) **varies between two distinct formations.**

(1) **Some verbs entirely drop the** י (ו): then the Impf. has *tsere* for both vowels, e.g. 3 s. m. and f. Impf. יֵשֵׁב, תֵּשֵׁב; with ו consec. וַיֵּשֶׁב. With a guttural for 2nd or 3rd radical the final *tsere* may become *pathach*, e.g. יָדַע *know*, 3 s. m. Impf. יֵדַע. The Imperat. has שֵׁב, דַּע (for יְשֵׁב, יְדַע); Inf. Const. is strengthened with the fem. ending ־ֶת (־ַת with a guttural, cf. § 244 *b*), e.g. שֶׁבֶת, דַּעַת.

(2) **Some verbs retain the י (ו)**: then in the Impf. the י *quiesces* with the usual initial *chireq*, the final vowel being *pathach*, e. g. יָרַשׁ *inherit*, 3 s. m. and f. Impf. יִירַשׁ, תִּירַשׁ. Occasionally the *chireq* is written defectively (§ 18), e. g. יִבַשׁ *will be dry*. In Inf. and Imperat. the י remains a consonant, e. g. 2 s. m. Imperat. יְרַשׁ.

(c) Piel and Pual are regular; Hithp. sometimes has ו (consonantal) for י.

2. **Verbs properly פ״י**, as יָטַב *be good*. These verbs form their Impf. Qal after the manner of 1 *b*. (2), e. g. 3 s. m. Impf. Qal יִיטַב or יִטַב. Their one point of difference from the verbs originally פ״ו is that **in Hiphil the י remains** and quiesces in *tsere*, e. g. 3 s. m. Perf. Hiph. הֵיטִיב, Part. Hiph. מֵיטִיב (cf. 1. *a*; Niph. and Hoph. do not occur). Only **five** verbs have this formation of Hiph., viz.: יָטַב *be good*, יָלַל *howl*, יָמַן *be on the right hand*, יָמַר *exchange*, יָנַק *suck*. A few other verbs with Impf. Qal like יִיטַב may also be referred to this class.

3. **Verbs פ״י contracted**, as יָצַק *pour*. A few verbs, especially those with צ as middle radical, drop the י after a prefix, and compensate by a following daghesh forte exactly like a verb פ״ן (§ 244 *a*), e. g. 3 s. m. Impf. Qal יִצֹּק. But these same verbs vary between the dagheshed forms and forms after the analogy of verbs פ״י, originally פ״ו. Thus the Hoph. has 3 s. m. Impf. יוּצַק (cf. 1. *a*) and Part. מוּצָק.

Note—A good deal of confusion exists in the verbs פ״י, the same verb sometimes deriving forms according to each of the three types enumerated above. The student will need to supplement a thorough knowledge of principles by acquaintance with the usage of particular verbs. This is always indicated in any good lexicon, and should be verified by reference to the passages there quoted.

Tabular Summary.

		Strong Verb.	פ״א	פ״י	פ״ו	פ״י contracted.
Qal	Inf. Const.	פְּקֹד		יְרשׁ, שֶׁבֶת		
	Impf. 3 s.	יִפְקֹד	יֹאכַל	יִירַשׁ, יֵשֵׁב } יִרַשׁ	יִיטַב } יִטַב	יִצֹּק
Niph.	Perf. 3 s.	נִפְקַד		נוֹשַׁב		נִצַּק
	Impf. 3 s.	יִפָּקֵד		יִוָּשֵׁב		
Hiph.	Perf. 3 s.	הִפְקִיד		הוֹשִׁיב	הֵיטִיב	הִצִּיק
Hoph.	Impf. 3 s.	יָפְקַד		יוּשַׁב		יֻצַּק

Forms not given are normal.

Exercise xxx.

On Verbs פ״א.

1. צִוָּה יהוה אֱלֹהִים עַל־הָאָדָם לֵאמֹר מִכֹּל עֵץ הַגָּן
אָכֹל[1] תֹּאכֵל׃ 2. וּמֵעֵץ הַדַּעַת טוֹב וָרָע לֹא תֹאכַל מִמֶּנּוּ
כִּי בְּיוֹם אֲכָלְךָ[2] מִמֶּנּוּ מוֹת[1] תָּמוּת[3]׃ 3. וַתִּקַּח הָאִשָּׁה
מִפְּרִי הָעֵץ הַהוּא וַתֹּאכַל וַתִּתֵּן גַּם־לְאִישָׁהּ עִמָּהּ וַיֹּאכַל׃
4. עִבְדוּ אֶת־יְהוָֹה פֶּן תֹּאבֵדוּ׃ 5. מִי יֹאמַר טָהַרְתִּי
מֵחַטָּאָה׃ 6. יֹאבְדוּ אַנְשֵׁי לָשׁוֹן[4]׃ 7. כֹּה אָמַר הַנָּבִיא
לַנֵּצֶר[5] מִשָּׁרְשֵׁי יִשַׁי[6] יִהְיֶה[7] צֶדֶק אֵזוֹר מָתְנָיו׃ 8. אָמַר
דָּוִד[6] הַמַּגִּיד[8] לִי לֵאמֹר הֵנֵּה־מֵת שָׁאוּל[6] וְהוּא הָיָה
כִמְבַשֵּׂר בְּעֵינָיו וָאֹחֲזָה[9] בוֹ וָאֶהַרְגֵהוּ׃ 9. מֹאזְנֵי מִרְמָה[10]
תּוֹעֲבַת יְהוָֹה׃ 10. עֵד שְׁקָרִים יֹאבֵד׃

[1] § 193. [2] For the more regular אָכְלְךָ (§ 233). [3] מוּת *die.* See § 249 *b, c.* [4] 'Men of tongue,' i. e. slanderers. [5] לְ, 'with respect to.' [6] Proper name. [7] § 254. [8] Nom. Abs., 'when one told me.' [9] Strengthened Impf. with ו consec., cf. § 219. [10] § 172.

Exercise xxxi.

On Verbs פ״י.

1. הֲלוֹא אִם תֵּיטִיב שְׂאֵת וְאִם לֹא תֵיטִיב לַפֶּתַח
חַטָּאת רֹבֵץ כֹּה אָמַר יהוה אֶל־קָיִן[1]׃ 2. הִנֵּה יהוה נִצָּב
עַל־יַעֲקֹב[1] וַיֹּאמַר אָנֹכִי עִמָּךְ[2] וּשְׁמַרְתִּיךָ בְּכֹל אֲשֶׁר תֵּלֵךְ[3]
וַהֲשִׁבֹתִיךָ אֶל־הָאֲדָמָה הַזֹּאת׃ 3. וַיִּיקַץ יַעֲקֹב[1] מִשְּׁנָתוֹ
וַיֹּאמַר אָכֵן יֵשׁ יהוה בַּמָּקוֹם הַזֶּה וְאָנֹכִי לֹא יָדָעְתִּי׃
4. עָלָה לוֹט[1] מִצּוֹעַר[1] וַיֵּשֶׁב בָּהָר כִּי יָרֵא[4] לָשֶׁבֶת בְּצוֹעַר
וַיֵּשֶׁב בַּמְּעָרָה׃ 5. לְךָ יהוה הוֹחָלְתִּי׃ 6. יהוה מוֹצִיא
כָאוֹר צִדְקֶךָ׃ 7. לָקַח אֱלֹהִים אֶת־הָאָדָם וַיַּנִּחֵהוּ בְגַן־
עֵדֶן לְעָבְדָהּ וּלְשָׁמְרָהּ׃ 8. אֵת אֲשֶׁר[5] יֶאֱהַב יהוה יוֹכִיחַ׃
9. לִמְדוּ לְהֵיטִיב׃ 10. בְּצֶדֶק נוֹשַׁע הַמֶּלֶךְ׃ 11. אֶצֹּק
רוּחִי עַל־אֹהֲבַי נְאֻם יהוה׃ 12. אֱלֹהֵינוּ לֹא יִיעַף וְלֹא
יִיגָע׃ 13. עָשָׂה יהוה פֶּלֶא לְמַעַן[6] דַּעַת כָּל־עַמֵּי הָאָרֶץ
אֶת־שֵׁם יהוה׃ 14. הוֹשִׁיעֵנִי יהוה וְאִוָּשֵׁעָה׃ 15. אָמַר
אֲבִימֶלֶךְ[1] אֶל־אַבְרָהָם[1] בַּטּוֹב בְּעֵינֶיךָ שֵׁב׃ 16. לֹא אִירָא
כִּי יהוה יִסְמְכֵנִי׃ 17. בְּשָׁלוֹם יַחְדָּו אֶשְׁכְּבָה וְאִישָׁן כִּי
אַתָּה יהוה לָבֶטַח[7] תּוֹשִׁיבֵנִי׃ 18. יֵשׁ עֵת לָלֶדֶת וְעֵת
לָמוּת׃ 19. אַבְרָם בֶּן־חָמֵשׁ שָׁנִים וְשִׁבְעִים שָׁנָה בְּצֵאתוֹ[8]
מֵחָרָן[1]׃ 20. כִּי אָמַר יהוה אֶל־אַבְרָם לֶךְ־לְךָ[9] מֵאַרְצְךָ
וּמִבֵּית[10] אָבִיךָ[10]׃ 21. בָּרֵךְ[11] אֲבָרֶכְךָ וְיִרַשׁ זַרְעֲךָ אֵת
שַׁעַר אֹיְבָיו׃ 22. לָקְחוּ פְלִשְׁתִּים[1] שְׁתֵּי[12] פָרוֹת
וַיַּאַסְרוּם[13] בָּעֲגָלָה וַיִּשַּׁרְנָה הַפָּרוֹת בַּדֶּרֶךְ עַל־דֶּרֶךְ בֵּית־

שֶׁמֶשׁ[1]׃ 23. כֹּה אָמַר יהוה אֶל־יִרְמְיָהוּ[1] הַנָּבִיא בְּטֶרֶם
אֶצָּרְךָ יְדַעְתִּיךָ׃ 24. אַתָּה יהוה תּוֹדִיעֵנִי דֶּרֶךְ חַיִּים׃

[1] Proper name. [2] § 181. [3] See הָלַךְ. [4] Middle E. [5] Accus. 'him whom.' [6] 'so that.' [7] 'in confidence.' [8] Inf. Const. צֵאת. [9] *lit.* 'go for thyself,' 'get thee.' [10] § 162. [11] § 193. [12] 'two.' [13] § 231 *a*.

LESSON XXVI.

WEAK VERBS (CONTINUED): QUIESCENT VERBS.

VERBS ע״ו AND ע״י.

248. The verbs ע״ו and ע״י, like the various classes of verbs פ״י, have become a good deal confused. Verbs ע״ו are by far the most numerous, and **the two classes exactly coincide in inflection except in Imperf. Qal** (with Inf. and Imperat.). A Perf. Qal peculiar to verbs ע״י is of great rarity (§ 250 *a*).

Obs.—These verbs are *named* after the Inf. Const. Qal, not after the 3 s. m. Perf. Qal as usual, and this is the form given in Lexicons and Vocabularies. The reason is that the ו or י is lost in the Perf. Qal (3 s. m. קָם for קָוַם; see, however, § 251), and it is obviously convenient to choose a form for the name of the verb which exhibits all three radicals. Hence the anomaly of speaking of the verb קָטַל (3 pers. perf.) and yet of the verbs קוּם and בִּין (inf. const.).

249. **Verbs** ע״ו, as קוּם *arise*. **The chief peculiarity of inflection is that the ו always disappears or quiesces** (but see § 251). A result of this is that these verbs are very similar to verbs ע״ע: comparison should be made throughout (cf. § 245).

(*a*) **The ו disappears** in Perf. Qal and in Hoph. The resulting monosyllabic stem receives in general the vowel proper to the second syllable, viz. *pathach*, lengthened to *qamets* in 3 s. m. and f. Perf. Qal קָם, קָמָה, and in 3 pl. קָמוּ. A few verbs belong to the class Middle E (§ 198 *a*), e.g. מֵת *he has died*.

(*b*) **The ו quiesces** in Imperf. Qal (in *shureq* וּ), in Inf. Qal (in *cholem* וֹ), throughout Niphal (in *cholem* וֹ) and Hiphil (in *chireq*, becoming therefore ִי).

(*c*) **The preformatives** of Impf. Qal, Perf. Niph., and of Hiph. and Hoph. **lengthen their vowel** according to the principle of § 245 *b*. Hence 3 s. m. Imperf. Qal, Hiph., and Hoph. יָקוּם, יָקִים, יוּקַם, 3 s. m. Perf. Niph. and Hiph. נָקוֹם, הֵקִים.

(*d*) **Before the consonantal afformatives** (cf. § 245 *c*) **of Perfect Niph. and Hiph. and of Imperf. Qal a vowel is inserted,** viz. וֹ in the Perfects, ֶי in the Impf., e. g. 1 s. Perf. Niph. and Hiph. נְקוּמוֹתִי, הֲקִימוֹתִי; 3 pl. f. Impf. Qal תְּקוּמֶינָה.

(*e*) **The accent follows the laws of the verbs ע״ע** (cf. § 245 *d*). Hence the 3 s. f. Perf. Qal קָ֫מָה, *she arose*, is distinguished from Fem. Part. Qal קָמָ֫ה *arising*.

(*f*) **The intensive forms resemble these of the verbs ע״ע**, i. e. for Piel, Pual, and Hithpael we find Pôlel, Pôlal, Hithpôlel, the final radical being doubled, e. g. 3 s. m. Perf. קוֹמֵם, קוֹמַם, הִתְקוֹמֵם. Occasionally forms occur with doubled *stems*, called Pilpel and Pulpal, e. g. כול *sustain*, 3 s. m. Perf. Intensive כִּלְכֵּל, passive 3 pl. כָּלְכְּלוּ (1 Kings xx. 27). A few verbs take the ordinary Piel with dagheshed י, e. g. קִיֵּם (as well as קוֹמֵם). Only one verb has Piel with dagheshed ו, viz. עִוֵּד *he surrounded*.

(*g*) **Special note should be taken of the forms of Imperf. Qal and Hiph. with ו consec.** A reference to § 227 will explain the following examples.

	Impf.	Jussive Impf.	Impf. with ו consec.
Qal 3 s. m.	יָקוּם	יָקֹם	וַיָּקָם
Hiph. 3 s. m.	יָקִים	יָקֵם	וַיָּקֶם

But the 1 s. Imperf. keeps the full form with no drawing back of accent, e. g. וָאָקוּם, וָאָקִים.

250. **Verbs ע״י**, as דִּין *judge*. It has been noted above (§ 248) that these verbs differ little from verbs ע״ו. The differ-

ence is simply in the presence of ִי in Qal Impf. (with Inf. and Imperat.) and rarely in Perf.

(*a*) Three forms occur with י in Perf. Qal, viz. רִיבוֹתִי *I have contended*, בִּינֹתִי *I have understood*, דִּינוּ *they have caught.*

(*b*) The following generally have ִי in Imperf. and Imperat. Qal: the Infs. Qal vary between ִי and וּ:— בִּין *understand*, גִּיחַ *break forth*, גִּיל *exult*, דִּין *judge*, לִין *lodge*, רִיב *contend*, שִׂיחַ *meditate*, שִׂים *put*, שִׂישׂ *rejoice*, שִׁיר *sing*, שִׁית *place.*

Obs.—This Imperf. Qal coincides in form with Impf. Hiph. of verbs ע״ו, e. g. cf. יָדִין and יָקִים. Some regard it as a true Hiph. used in a Qal sense. Similarly they regard the Perf. and Inf. Qal in ִי as shortened Hiph., initial ה being dropped, and thus dispense with verbs ע״י as a distinct class.

251. In some verbs a middle ו or י retains its consonantal force and never becomes quiescent. This is always the case if the final radical is ה, e. g. הָיָה *he was*; also in the verbs גָּוַע *expire*, חָוַר *be white*, צָוַח *shout*, אָיַב *be hostile.* These verbs of course show none of the peculiarities of the quiescent verbs ע״ו and ע״י, e. g. 3 s. m. Imperf. Qal יִהְיֶה *he will be* (ל״ה), יִגְוַע *he will expire* (ל guttural), etc.

TABULAR SUMMARY.

		Strong Verb.	ע״ו	ע״י
Qal	Perf. 3 s.	פָּקַד	קָם	(בִּין)
	1 s.	פָּקַדְתִּי	קַמְתִּי	בִּינוֹתִי
	Inf. Const.	פְּקֹד	קוּם	בִּין
	Impf. 3 s.	יִפְקֹד	יָקוּם	יָבִין
Niph.	Impf. 3 s.	יִפָּקֵד	יִקּוֹם	
Hiph.	Impf. 3 s.	יַפְקִיד	יָקִים	
Hoph.	Impf. 3 s.	יָפְקַד	יוּקַם	
Piel	Perf. 3 s.	פִּקֵּד	קוֹמֵם	
Qal Impf. with ו consec.		וַיִּפְקֹד	וַיָּקָם	
Hiph. „ „ „		וַיַּפְקֵד	וַיָּקֶם	

Exercise xxxii.

On Verbs ע״ו and ע״י.

1. לֹא יָמוּשׁ סֵפֶר הַתּוֹרָה מִפִּיךָ[1]׃ 2. שׁוּבוּ־נָא
מִדַּרְכֵיכֶם הָרָעִים׃ 3. שֶׁבַע[2] יִפּוֹל צַדִּיק וָקָם׃ 4. לֹא־
מָצְאָה הַיּוֹנָה מָנוֹחַ לְכַף רַגְלָהּ וַתָּשָׁב אֶל־נֹחַ וַיִּשְׁלַח
יָדוֹ וַיִּקָּחֶהָ וַיָּבֵא[3] אֹתָהּ אֵלָיו[4] אֶל־הַתֵּבָה׃ 5. וַיָּחֶל
עוֹד שִׁבְעַת[5] יָמִים אֲחֵרִים וַתָּבֹא אֵלָיו הַיּוֹנָה וְהִנֵּה
עֲלֵה־זַיִת טָרָף בְּפִיהָ[1]׃ 6. בְּלֵב נָבוֹן תָּנוּחַ חָכְמָה׃
7. אִישׁ אֲשֶׁר יְקַלֵּל אֶת־הָאֱלֹהִים מוֹת יוּמָת[6]׃ 8. אַתָּה
יהוה כּוֹנַנְתָּ הָאָרֶץ וַתַּעֲמֹד׃ 9. נָטַע יהוה אֱלֹהִים
גַּן בְּעֵדֶן וַיָּשֶׂם שָׁם אֶת־הָאָדָם אֲשֶׁר יָצָר[6]׃ 10. אָמַר
אֱלֹהִים אֶל־הַנָּחָשׁ אֵיבָה אָשִׁית בֵּינְךָ וּבֵין הָאִשָּׁה וּבֵין
זַרְעֲךָ וּבֵין זַרְעָהּ הוּא יְשׁוּפְךָ רֹאשׁ[7] וְאַתָּה תְּשׁוּפֶנּוּ
עָקֵב[7]׃ 11. דֶּרֶךְ שֶׁקֶר הָסֵר מִמֶּנִּי יְהוָֹה בְּךָ יהוה
בָּטְחוּ[8] צַדִּיקִים וְלֹא בוֹשׁוּ[8]׃ 12. הֶהָרִים יָמוּשׁוּ
וְהַגְּבָעוֹת תְּמוּטֶינָה וְחַסְדִּי לֹא יָמוּשׁ וּבְרִיתִי לֹא תָמוּט
נְאֻם־יְהוָֹה׃ 13. אָמַר קַיִן אֶל־יְהוָֹה מַה־גָּדוֹל עֲוֹנִי
וְהָיִיתִי[9] נָע וָנָד בָּאָרֶץ׃ 14. וַיָּחֶל נֹחַ[10] אִישׁ הָאֲדָמָה
וַיִּטַּע כָּרֶם[6]׃ 15. אָמַר שְׁמוּאֵל[10] אֶל־הָעָם אֲנִי זָקַנְתִּי[8]
וָשַׂבְתִּי׃ 16. בָּאָה[11] הָאִשָּׁה אֶל־שָׁאוּל[10] וַתֹּאמֶר אֵלָיו
אָשִׂימָה[12] לְפָנֶיךָ[4] לֶחֶם וֶאֱכֹל׃ 17. יְהוֹשֻׁעַ[10] וְכָלֵב[10]
מִן[13] הַתָּרִים[14] אֶת־הָאָרֶץ אָמְרוּ אֶל־הָעָם אַךְ עַל־יהוה
אַל־תִּלּוֹנוּ׃ 18. לֵב אָדָם יְחַשֵּׁב דַּרְכּוֹ ויהוה יָכִין

צַעֲדוֹ׃ 19. הָלְכוּ כָל־הַלַּיְלָה יוֹאָב[10] וַאֲנָשָׁיו וַיֵּאֹר
לָהֶם בְּחֶבְרוֹן[10]׃ 20. כֹּה אָמַר יְהוֹנָתָן[10] אֹרוּ עֵינָי׃

[1] קַח. [2] 'seven' (times). [3] Hiph. apoc. בוֹא. [4] § 182. [5] 'seven.' [6] § 88. [7] Double accus. [8] § 221. 2 *d.* [9] § 254. [10] Proper name. [11] § 249 *c.* [12] § 219. [13] 'some of;' cf. Gk. partitive gen. [14] Part. אוֹר.

LESSON XXVII.

WEAK VERBS (CONTINUED). QUIESCENT VERBS.

VERBS ל״א AND ל״ה.

252. **Verbs ל״א**, as מָצָא *find.* The letter א is both a guttural and a quiescent. Its guttural nature is seen in the final *a* vowel of Imperf. and Imperat. Qal. But it is mainly as a **quiescent** that it affects the inflection of these verbs. And since א can quiesce in any vowel (§ 41) **the voices retain in general their usual vowels.**

(*a*) **Without afformatives,** i. e. when א remains final, the vowels of the strong verb are found, except that *pathach* is lengthened into *qamets*, e. g. 3 s. m. Perf. Qal מָצָא (פָּקַד), Niph. נִמְצָא (נִפְקַד), Piel מִצֵּא (פִּקֵּד), Hiph. הִמְצִיא (הִפְקִיד); 3 s. m. Imperf. Qal יִמְצָא (יִשְׁלַח), Niph. יִמָּצֵא (יִפָּקֵד), Inf. Const. Qal מְצֹא (פְּקֹד), etc.

(*b*) **With afformatives.**

(1) Before the **vowel** afformatives (ָה, וּ, ִי) there is no difference from the strong verb.

(2) Before the **consonantal** afformatives ת, נוּ (*not* נָה), the א always quiesces in a preceding vowel, viz. *qamets* in Perf. Qal (except in verbs middle A, as מָלֵא *be full,* which retain *tsere* throughout), and *tsere* in all other Perfects (like verbs ל״ה), e. g. 1 s. Perf. Qal מָצָאתִי, מָלֵאתִי (פָּקַדְתִּי), Niph. נִמְצֵאתִי (נִפְקַדְתִּי).

(3) Before נָה the א always quiesces in *seghol* (like verbs ל״ה), e. g. 3 pl. f. Impf. Qal תִּמְצֶאנָה, 2 pl. f. Imperat. Qal מְצֶאנָה.

(*c*) **Sometimes the silent א falls out,** e. g. 1 s. Perf. Qal מָצָתִי (for מָצָאתִי). Some of the verbs ל״א have forms after the analogy of verbs ל״ה, e. g. חָטָא *sin*, Part. Qal חֹטֶא (not חֹטֵא), מָלֵא *be full*, 3 s. m. Impf. Piel יְמַלֶּה. See also above, *b*. 2, 3.

(*d*) The Perf. with ו consec. does not throw the tone forward in verbs ל״א (cf. § 228), e. g. וּמָצָאתִי *and I will find* (וּפָקַדְתִּי).

253. **Verbs ל״ה**, as גָּלָה *reveal, make bare.* The ה simply represents a final vowel sound; the original third radical was ו or י, and in many of the forms י reappears.

(*a*) **Where ה is final it remains,** and is thus pointed:—

in all Perfects ָה

in all Impfs. ֶה

in all Imperats. ֵה

in all Infs. Abs. ֹה

in all Parts. ֶה (**except** Pass. Qal גָּלוּי).

All Infs. Abs. have the fem. ending ת and end in וֹת, e. g. Qal גְּלוֹת (cf. §§ 244 *b*, 247 *b*. 1).

(*b*) **Before consonantal afformatives the ה changes to the original** י, which quiesces in a preceding vowel, viz. ֶי in all Impfs. and Imperats., ִי in Perf. Qal, ֵי in Perf. Pual and Hoph. The Perf. Niphal, Piel, Hithp., and Hiph. vary between ִי and ֵי: e. g. 3 pl. f. Impf. Qal תִּגְלֶינָה (תִּפְקֹדְנָה), 1 s. Perf. Qal גָּלִיתִי (פָּקַדְתִּי), Pual גֻּלֵּיתִי (פֻּקַּדְתִּי), Hiph. הִגְלִיתִי and הִגְלֵיתִי (הִפְקַדְתִּי).

(*c*) **Before vowel afformatives the ה entirely disappears,** e. g. 3 pl. Perf. Qal גָּלוּ (פָּקְדוּ), 2 f. s. Impf. Niph. תִּגָּלִי (תִּפָּקְדִי). But 3 s. f. of all Perfs. ends in תָה, e. g. Qal גָּלְתָה (פָּקְדָה). A rarer form is גָּלָת.

(*d*) **The Jussive forms need special notice.** All the Imperfs. (except Pual and Hoph.) have shortened

forms which are used with ו consec. These arise by the dropping of the ending ־ֶה, e. g. יִגְלֶה, Jussive יִגְל. But since the result is generally (as in the example) unpronounceable, it has to be modified in one of the following ways:—(1) the vowel is strengthened; (2) a helping vowel slips in as in the segholate nouns (§ 152), generally *seghol*, with gutturals *pathach;* (3) the vowel is lengthened and a helping vowel is given as well; but (4) some combinations can stand unchanged.

Examples:—

	Verb.		Impf.	With ו consec.
(1)	שָׁתָה *drink*		יִשְׁתֶּה	וַיֵּשְׁתְּ
	רָאָה *see*		יִרְאֶה	וַיַּרְא
(2)	גָּלָה *reveal*	Qal	יִגְלֶה	וַיִּגֶל
		Hiph.	יַגְלֶה	וַיֶּגֶל
	עָלָה *go up*	Qal & Hiph.	יַעֲלֶה	וַיַּעַל
	שָׁעָה *look*		יִשְׁעֶה	וַיִּשַׁע
(3)	רָאָה *see*		יִרְאֶה	3 s. f. וַתֵּרֶא
(4)	שָׁבָה *take captive*		יִשְׁבֶּה	וַיִּשְׁבְּ
	גָּלָה *reveal*	Piel	יְגַלֶּה	וַיְגַל

Note—One verb ל״ה occurs frequently in Hithp., viz. שָׁחָה, Hithp. *bow oneself down.* The form is really Hithpalel (with final radical doubled), and the penultimate ה hardened to ו. Thus 3 s. Perf. הִשְׁתַּחֲוָה (=הִשְׁתַּחֲהָה), 3 s. Impf. יִשְׁתַּחֲוֶה, 3 pl. Impf. יִשְׁתַּחֲווּ (for the transposition of שׁ and ת, see § 206, *Obs.* 1). The shortened Impf. with ו consec., by dropping the ־ֶה and letting the final ו quiesce in *shureq*, becomes וַיִּשְׁתַּחוּ *and he bowed down.*

254. **The Substantive Verb** הָיָה *be* has the following peculiarities:—

(*a*) When the first ה would naturally be pointed with sh*e*va vocal, it has, if initial, *chateph seghol,* after preformatives, *simple sh*e*va vocal.*

(*b*) The Jussive Impf. is יְהִי, with ו consec. וַיְהִי, in pause וַיֶּהִי, with ו copulative וִיהִי.

Thus :—

PERF.		IMPERF.		IMPERAT.			
3 s. m.	הָיָה	3 s. m.	יִהְיֶה	2 s. m.	הֱיֵה	Inf. Abs.	הָיֹה / הָיוֹ
3 s. f.	הָיְתָה	etc.		2 s. f.	הֱיִי		
2 s. m.	הָיִיתָ			2 pl. m.	הֱיוּ	Inf. Const.	הֱיוֹת
etc.		Jussive	יְהִי			With prefix	בִּהְיוֹת
2 pl. m.	הֱיִיתֶם						

A Niphal is also found, נִהְיָה *it has happened.*
The verb חָיָה *live*, closely resembles הָיָה.

255. Other verbs doubly or trebly weak need no separate exposition. A comparison of the several classes to which they may be referred will in most cases give the required form.

TABULAR SUMMARY.

	Strong Verb.	ל״א	ל״ה
Qal Perf. 3 s.	פָּקַד	מָצָא	גָּלָה
„ „ 1 s.	פָּקַדְתִּי	מָצָאתִי	גָּלִיתִי
„ „ 3 pl.	פָּקְדוּ	מָצְאוּ	גָּלוּ
„ Inf. Const.	פְּקֹד	מְצֹא	גְּלוֹת
„ Impf. 3 s.	יִפְקֹד	יִמְצָא	יִגְלֶה
Hiph. Perf. 1 s.	הִפְקַדְתִּי	הִמְצֵאתִי	הִגְלֵיתִי / הִגְלִיתִי
Qal Impf. with ו consec.	וַיִּפְקֹד	וַיִּמְצָא	וַיִּגֶל
Hiph. „ „ „	וַיַּפְקֵד	וַיַּמְצֵא	וַיֶּגֶל

Exercise xxxiii.

ON VERBS ל״א.

1. נִקְבְּצוּ פְלִשְׁתִּים[1] וַיָּבֹאוּ וַיַּחֲנוּ בְשׁוּנֵם[1] וַיִּקְבֹּץ שָׁאוּל
אֶת־כָּל־יִשְׂרָאֵל וַיַּחֲנוּ בַּגִּלְבֹּעַ[1]׃ 2. וַיַּרְא שָׁאוּל אֶת־

מַחֲנֵה[2] פְלִשְׁתִּים וַיִּרָא[3] וַיֶּחֱרַד לִבּוֹ מְאֹד׃ 3. קָרָא
אָכִישׁ[1] אֶל־דָּוִד וַיֹּאמֶר אֵלָיו[4] חַי יְהוָה[5] כִּי יָשָׁר אַתָּה
וְטוֹב בְּעֵינַי צֵאתְךָ[6] וּבֹאֲךָ[6] אִתִּי[4] בַּמַּחֲנֶה כִּי לֹא־
מָצָאתִי בְךָ רָעָה מִיּוֹם בֹּאֲךָ אֵלַי עַד־הַיּוֹם הַזֶּה׃
4. קְרָאַנִי בְּיוֹם צָרָה וַאֲחַלֶּצְךָ אָמַר יְהוָה׃ 5. יָצַר יְהוָה
אֱלֹהִים מִן הָאֲדָמָה כָּל־חַיַּת הַשָּׂדֶה וְאֵת כָּל־עוֹף
הַשָּׁמַיִם וַיָּבֵא אֶל־הָאָדָם לִרְאוֹת מַה־יִּקְרָא־לוֹ׃ 6. אָמַר
הָאָדָם אֶל־אֱלֹהִים אֶת־קוֹלְךָ שָׁמַעְתִּי בַּגָּן וָאִירָא כִּי
עֵירֹם אָנֹכִי וָאֵחָבֵא׃ 7. חָנֵּנוּ[7] יְהוָה וְשָׂא[7] פְשָׁעֵינוּ׃
8. הִגִּיד יְהוֹנָתָן לְדָוִד לֵאמֹר מְבַקֵּשׁ שָׁאוּל לַהֲמִיתֶךָ[8]
וְעַתָּה הִשָּׁמֶר־נָא וְנֶחְבֵּאתָ׃ 9. יָדְךָ יְהוָה תִּמְצָא
אֶת־שֹׂנְאֶיךָ׃

[1] Proper name. [2] § 157. 1. [3] יָרֵא. [4] § 182. [5] *lit.* 'Jehovah, a Living One,' i. e. as Jehovah liveth. [6] Inf. Const. [7] Imperat. [8] מות.

Exercise xxxiv.

On Verbs ל״ה.

1. קָרָא הָאָדָם שֵׁם אִשְׁתּוֹ[1] חַוָּה[2] כִּי הִיא הָיְתָה אֵם
כָּל־חָי׃ 2. אִישׁ כִּי[3] יַכֶּה נֶפֶשׁ אָדָם מוֹת יוּמָת׃
3. אָמַר אֱלֹהִים לְנֹחַ[2] עֲשֵׂה לְךָ תֵּבַת עֲצֵי גֹפֶר קִנִּים
תַּעֲשֶׂה אֶת־הַתֵּבָה׃ 4. וַיַּעַשׂ נֹחַ כְּכֹל אֲשֶׁר צִוָּהוּ
יְהוָה׃ 5. לַחָכְמָה הַט אָזְנֶךָ׃ 6. הוֹי רָב אֶת־יֹצְרוֹ
הֲיֹאמַר חֹמֶר לְיֹצְרוֹ מַה־תַּעֲשֶׂה׃ 7. בַּעֲבֹר[4] אַבְרָם
בָּאָרֶץ וַיֵּרָא יְהוָה אֵלָיו[1] וַיֹּאמֶר לְזַרְעֲךָ אֶתֵּן אֶת־
הָאָרֶץ הַזֹּאת וַיִּבֶן שָׁם מִזְבֵּחַ לַיהוָה הַנִּרְאֶה אֵלָיו׃

8. וַיַּעְתֵּק מִשָּׁם הָהָרָה[5] מִקֶּדֶם לְבֵית־אֵל וַיֵּט[6] שָׁם
אָהֳלֹה[7]׃ 9. אָמְרָה רִבְקָה אֶל־עֶבֶד אַבְרָהָם שְׁתֵה
אֲדֹנִי וַתְּמַהֵר וַתֹּרֶד כַּדָּהּ עַל יָדָהּ וַתַּשְׁקֵהוּ׃ 10. וַתְּכַל
לְהַשְׁקֹתוֹ וַתֹּאמֶר גַּם לִגְמַלֶּיךָ אֶשְׁאָב עַד אִם־[8]כִּלּוּ
לִשְׁתֹּת׃ 11. יְהִי[9] עִמְּךָ יהוָה וְגַם יַעַנְךָ בְּיוֹם צָרָה׃
12. וָאֶקֹּד וָאֶשְׁתַּחֲוֶה[10] לַיהוָה אֲשֶׁר הִנְחַנִי בְּדַרְכִּי׃
13. אָמַר שָׁאוּל אַל־תְּהִי[9] יָדִי בְּדָוִד וּתְהִי בוֹ יַד
פְּלִשְׁתִּים׃ 14. אָמַר יהוה אֶל־דָּוִד לֹא תָסוּר חֶרֶב
מִבֵּיתְךָ עֵקֶב כִּי בְזִתָנִי׃ 15. וַיְצַו[11] הַמֶּלֶךְ אֶת־יוֹאָב
לֵאמֹר לְאַט לִי לַנַּעַר לְאַבְשָׁלוֹם[2] וְכָל־הָעָם שָׁמְעוּ
בְּצַוֹּת הַמֶּלֶךְ אֶת־יוֹאָב עַל־דְּבַר אַבְשָׁלוֹם[2]׃ 16. יהוה
אָמַר וַיְהִי[9] הוּא צִוָּה וַיַּעֲמֹד׃

[1] § 162. [2] Proper name. [3] 'if any one.' [4] Inf. Const. [5] ה local. [6] נָטָה § 253 *d.* 1. [7] For the more usual אָהֳלוֹ. [8] 'until that.' [9] § 254. [10] שָׁחָה § 253, *note.* [11] Piel Impf. Apoc.

LESSON XXVIII.

NOUN FORMATION: NOUNS FROM WEAK VERBS.

256. It has been already stated (§§ 91–93) that the Hebrew Verb in general constitutes the root from which Nouns (substantive and adjective) are derived. Examples are here given of the more usual formations, and the effect of a weak stem on the derived noun is noted. Reference should be made to the Declension types (§§ 132–162) indicated by the figures after the nouns, and the nouns as they occur should be mentally referred to their verbal stem.

257. Nouns are formed from the verbal root by—

	Verbal type.
1. Changing the vowels.	
a. Nouns with one vowel.	פְּקֹד (with suff. פָּקְדִי).
b. Nouns with two vowels.	פָּקֵד, פָּקוּד, כָּבֵד (§ 198 *a*).
2. Doubling a radical.	פִּקֵּד.
3. Prefixing a servile.	מַפְקִיד, cf. § 194.
4. Affixing a servile.	Cf. § 194.

258. **Some nouns have only one vowel.**

1. **Monosyllables proper,** i. e. Segholates (4). These are explained in §§ 151–153 and some Feminines are given in § 161.

Special note should be taken of segholates from the following weak stems :—

ע״ו	מָוֶת *death.*	זַיִת *olive.*	בַּיִת *house.*
with suff.	מוֹתוֹ	זֵיתוֹ	בֵּיתוֹ
plural	מוֹתִים	זֵיתִים	(irreg. § 162.)
ל״ה	פְּרִי *fruit.*	אֲרִי *lion.*	חֳלִי *sickness.*
with suff.	פִּרְיוֹ	(אַרְיוֹ)	חָלְיוֹ
plural	(none.)	אֲרָיוֹת	חֳלָיִים

But nouns from these stems generally assume non-segholate forms.

2. **Monosyllables that have lost a radical,** or in which the middle radical has become quiescent.

These are the nouns from stems ע״ע, ע״ו, and ל״ה.

ע״ע (§ 155). עַם *people.* אֵם *mother.* חֹק *statute.* הַר *mountain.*
with suff. עַמִּי אִמִּי חֻקִּי הָרִי (for הַרִּי)

ע״ו. Two formations occur, corresponding respectively to Inf. and Perf. Qal in the verb.

a. With middle rad. quiescent (cf. Inf. קוּם), שִׁיר *song,* יוֹם *day,* רוּחַ *spirit.*

b. With middle rad. absorbed (cf. Perf. קָם = קָוַם), רָם *high*, גֵּר *stranger*.

These have unchangeable vowels (§ 138 *c*) and must be distinguished from the next class.

ל״ה. The following monosyllables are probably from roots ל״ה. They vary between the second and third declensions.

	hand.	*blood.*	*fish.*	*tree.*	*friend.*	*son.*	*name.*
	יָד (2)	דָּם (2)	דָּג (2)	עֵץ (2)	רֵעַ (2)	בֵּן (3)	שֵׁם (3)
with suff.	יָדִי	דָּמִי	דָּגִי	עֵצִי	רֵעִי	בְּנִי	שְׁמִי
plural	יָדַיִם (dual)	דָּמִים	דָּגִים	עֵצִים	רֵעִים	בָּנִים (irreg.)	שֵׁמוֹת

Note the irregularities יֶדְכֶם *your hand*, דִּמְכֶם *your blood* (not יַדְכֶם, דַּמְכֶם).

The irreg. nouns אָב *father*, אָח *brother*, resume the lost ה as י in const. and before suff. (see § 162, and cf. verbs ל״ה).

A few monosyllables have lost a נ, as אַף *nostril*, for אֲנַף; dual אַפַּיִם.

259. **Most nouns,** however, formed by simple vowel change, **are dissyllabic.**

The following examples show the more usual combinations of vowels:—

2nd Decl. ā in penult. דָּבָר *word*, יָשָׁר *upright*, זָקֵן *old*, קָטֹן *little*, גָּדוֹל *great*, עָצוּם *strong*, נָבִיא *prophet*.

ā in ultima (דָּבָר as above), לֵבָב *heart*, עוֹלָם *age*.

3rd Decl. כֹּהֵן *priest*, אוֹיֵב *enemy*.

6th Decl. ל״ה. רֹעֶה *shepherd*, שָׂדֶה *field*.

In the case of a few nouns the vowel of the penult. has become attenuated to sh^eva. These come under the 1st Decl., e. g. פְּסִיל *idol*, כְּרוּב *cherub*, חֲמוֹר *ass*.

To all the above forms there are corresponding Feminines, chiefly made by the addition of ה ָ, with the necessary modification of the preceding vowels due to the shifting of the tone.

260. **Various noun-forms have an affinity to Piel** with middle rad. doubled. In such cases the first vowel is unchangeable (§ 138 *b*), and it is the second vowel which determines the declension.

שַׁבָּת (2) *sabbath* (with suff., irreg. dagh. שַׁבַּתּוֹ), יַבָּשָׁה (2) *dry ground*, חַטָּא (1) *sinner*, עִוֵּר (3) *blind*, צַדִּיק (1) *righteous*, גִּבּוֹר (1) *hero*.

Note especially חָרָשׁ (2) *smith* (for חַרָּשׁ, the ָ of penult. being therefore unchangeable).

In a few nouns from roots ע״ע there is a doubled *stem*, e.g. גַּלְגַּל *wheel* (cf. § 249 *f*).

261. **The most frequent noun preformatives** are מ and ת.

Nouns formed by the prefix מ are exceedingly common. They are allied to the participles of Piel, Hiph., etc., and denote in general the instrument, place, material of an action.

2nd Decl. מִשְׁפָּט *judgment*, מִזְבֵּחַ *altar*, מָקוֹם *place*, מַאֲכָל *food*, מִשְׁכָּן *dwelling*, מַתָּן *gift* (פ״נ).

3rd Decl. מוֹפֵת *sign*.

5th Decl. ע״ע. מָגֵן *shield* (גנן).

6th Decl. ל״ה. מַעֲשֶׂה *deed*.

Nouns formed by the prefix ת are in general abstract feminines in ה ָ, e.g. תִּקְוָה *hope*, תּוֹרָה *law* (פ״י), תַּרְדֵּמָה *deep sleep*.

Less frequent preformatives are א, ה, and י, this last especially in proper names formed from Impf. Qal, e.g. יִצְחָק *Isaac*, יַעֲקֹב *Jacob*. But this must not be confounded with the prefix יְהוֹ or יוֹ, often found in proper names as an abbreviation of יְהוָֹה, e.g. יְהוֹיָקִים, יוֹיָקִים *Jehoiakim* (see § 263).

262. **The most frequent noun afformative** is ן, especially in the endings ן ָ and וֹן, generally found in abstracts, e.g. קִנְיָן (2) *gain*, קָרְבָּן (2) *offering*, בִּטָּחוֹן (2) *confidence*. Other abstract endings are ית ִ and וּת, e.g. רֵאשִׁית (1) *beginning*, מַלְכוּת (1) *kingdom*.

The ending י ִ is usually *gentilic*, as מוֹאָבִי *Moabite*; it is also found in the ordinal numbers (§ 268).

263. **Compound nouns** are probably without exception proper names, and as such are very frequent. Especially common as elements in them are אָב *father* (e.g. אַבְרָם *Abram*, אֲבִיגַיִל *Abigail*, אֱלִיאָב *Eliab*), בֵּן *son*, בֵּית *house* (constr.), and the Divine Name under the forms אֵל and יְהוָֹה (shortened into יְהוֹ, יוֹ,

and יָהּ), e. g. יִשְׁמָעֵאל *Ishmael*, אֶלְעָזָר *Eleazar*, יְהוֹשֻׁעַ *Joshua*, אֲבִיָּה *Abijah*.

Obs.—The word צַלְמָוֶת, rendered in A.V. *shadow of death* (Ps. xxiii. 4; LXX. σκιὰ θανάτου, Vulg. *umbra mortis*), as if compounded of צֵל *shadow* and מָוֶת *death*, is almost certainly simple and stands for צַלְמוּת, formed from צֶלֶם *shadow*, with suffix וּת (§ 262); so R.V. marg. *deep darkness*.

264. The influence of weak stems is sufficiently noted in the foregoing §§. Briefly to recapitulate:—

Nouns from guttural stems form no separate class and need no special notice: the rules for shᵉva with gutturals must be remembered.

Nouns from פ״ן stems with prefixed מ, as מַתָּן.
Nouns from ע״ע stems, as עַם, מָגֵן (§§ 258. 2, 261).
Nouns from פ״ו stems, as מוֹפֵת.
Nouns from ע״ו stems, as מָוֶת, בַּיִת, יוֹם, שִׁיר, רָם, נֵר.
Nouns from ל״ה stems, as פְּרִי, יָד, שָׂדֶה, מַעֲשֶׂה.

Exercise xxxv.

On Miscellaneous Nouns (with Infinitives and Participles).

Analyse, translate, and identify the Verbal Stem of the following words:—

כֹּהֲנִים מְשַׂחֲקִים תִּקְוַת וְאֹהָלִים וְנַעֲרֹתֶיהָ
הַגְּמַלִּים אֲכָלְכֶם בְּאָהֳלֵי מִשַּׁעֲרֵי בְּתוֹרַת
לְאֹהֲבַי תּוֹעֲבַת בְּגִשְׁתּוֹ בְּאַפָּיו נִשְׁמַת
חַיִּים לְשִׁמְשׁוֹן לֶאֱסָרְךָ לְתִתְּךָ בִּתִּי
לְבָבְךָ מַחְשְׁבוֹת רַגְלוֹ קָדְקֳדוֹ תְּהִלָּתִי
הֶהָרִים אִמִּי זַיִת בְּעֵינֵיהֶם בָּתֵּי
עָרֵיכֶם רוּחֲךָ עֵינַיִם רָמוֹת אַפֶּךָ
שׁוּבְךָ וּלְמִקְוֵה לְאָכְלָה דָּמוֹ וּפֵרִים
וּשְׁמוֹ יְדֵי אֲחֹתוֹ הַנְּקִיִּים וְהָעֲנִיִּים
תְּלִיְךָ וְקַשְׁתֶּךָ אָבִיךָ בְּפִיו רֵעֲךָ

LESSON XXIX.

THE NUMERALS.

1. **The Cardinals.**

265. Let the student first note the following **peculiarities.**

(1) The numeral *one* is an **adjective,** and, like other adjectives, follows and **agrees in gender** with its noun.

(2) The numeral *two* is a **noun agreeing in gender** with the noun to which it refers. It either stands in the *construct state* before its noun, or in the *absolute state* either before or after its noun.

(3) The numerals from *three* to *ten* are **nouns** apparently **disagreeing in gender** with the noun to which they refer, i. e. the forms with fem. endings are used with masc. nouns and *vice versâ.* They either stand in the *construct* before their noun, or in the *absolute* either before or after their noun.

(4) The other numerals which have two genders (*eleven* to *nineteen*) also disagree in gender with their noun. But they and the *tens* have no construct state and stand either before or after their noun.

Obs.—The apparent disagreement in gender is thus explained. The numeral is a fem. abstract substantive, cf. Gk. τριάς, *triad*, used in apposition with the noun it enumerates: but the prevailing form in nouns is the masc., and so in general there would be a contrast in gender. This contrast has been emphasized by the distinctive use of a shortened (masc.) form of the numeral with the rarer (fem.) form of the noun.

266. The following are the principal Cardinals:—

With Masc. Nouns.			**With Fem. Nouns.**	
ABSOLUTE.	CONSTRUCT.		ABSOLUTE.	CONSTRUCT.
אֶחָד[1]	אַחַד	1	אַחַת	אַחַת
שְׁנַיִם	שְׁנֵי	2	שְׁתַּיִם[2]	שְׁתֵּי[2]
שְׁלֹשָׁה	שְׁלֹשֶׁת	3	שָׁלֹשׁ	שְׁלֹשׁ
אַרְבָּעָה	אַרְבַּעַת	4	אַרְבַּע	אַרְבַּע
חֲמִשָּׁה	חֲמֵשֶׁת	5	חָמֵשׁ	חֲמֵשׁ
שִׁשָּׁה	שֵׁשֶׁת	6	שֵׁשׁ	שֵׁשׁ

With Masc. Nouns. Absolute.	Construct.		With Fem. Nouns. Absolute.	Construct.
שִׁבְעָה	שִׁבְעַת	7	שֶׁבַע	שְׁבַע
שְׁמֹנָה	שְׁמֹנַת	8	שְׁמֹנֶה	שְׁמֹנֵה
תִּשְׁעָה	תִּשְׁעַת	9	תֵּשַׁע	תְּשַׁע
עֲשָׂרָה	עֲשֶׂרֶת	10	עֶשֶׂר	עֶשֶׂר
אַחַד עָשָׂר עַשְׁתֵּי[3] עָשָׂר		11	אַחַת עֶשְׂרֵה עַשְׁתֵּי[3] עֶשְׂרֵה	
שְׁנֵים[4] עָשָׂר שְׁנֵי[4] עָשָׂר		12	שְׁתֵּים עֶשְׂרֵה שְׁתֵּי עֶשְׂרֵה	
שְׁלֹשָׁה עָשָׂר		13	שְׁלֹשׁ עֶשְׂרֵה	
אַרְבָּעָה עָשָׂר		14	אַרְבַּע עֶשְׂרֵה	
etc.		etc.	etc.	

עֶשְׂרִים	20	שְׁלֹשׁ מֵאוֹת	300
שְׁלֹשִׁים	30	אַרְבַּע מֵאוֹת	400
אַרְבָּעִים	40	אֶלֶף	1,000
חֲמִשִּׁים	50	אַלְפַּיִם	2,000
שִׁשִּׁים	60	שְׁלֹשֶׁת אֲלָפִים	3,000
שִׁבְעִים	70	אַרְבַּעַת	4,000
שְׁמֹנִים	80	רְבָבָה, רִבּוֹא, רִבּוֹ	10,000
תִּשְׁעִים	90	רִבּוֹתַיִם	20,000
מֵאָה (constr. מְאַת; pl. מֵאוֹת)	100	שְׁלֹשׁ רְבָבוֹת	30,000
מָאתַיִם	200	אַרְבַּע רִבּוֹא	40,000

שְׁתֵּים עֶשְׂרֵה רִבּוֹ 120,000, etc.

[1] A plural אֲחָדִים is used in the sense of *some*. [2] Corruptions of שְׁנְתַּיִם, שְׁנְתֵּי : hence the daghesh. [3] עַשְׁתֵּי probably means *one*, cf. Assyrian ishtin, *one*. [4] Not *constructs* but shortened forms of שְׁנַיִם; so perhaps אַחַד in *eleven*.

267. The following points should be noted in explanation of the above list of numerals:—

(*a*) The numbers from *eleven* to *nineteen* are expressed by the combination of *ten* (masc. עָשָׂר, fem. עֶשְׂרֵה) with the units: the units have the *absolute* form in the masc. (but see foot-note), the *construct* form in the fem. But the construct seems rather to indicate close union than any proper genitive relation. For *eleven* and *twelve* there are double forms.

(*b*) *Twenty* is the plural of *ten*; but *thirty*, *forty*, etc. are the plurals of the corresponding units.

(*c*) The units are added to the tens by וְ *and*, e.g. *twenty-six* is שִׁשָּׁה וְעֶשְׂרִים or עֶשְׂרִים וְשִׁשָּׁה. In the earlier O.T. books the unit generally precedes, in the later it follows the ten.

(*d*) The units 2 to 10 have their noun in the plural; the tens 20 to 90 always have their noun in the plural if they follow it, generally in the singular if they precede it. The numerals 11 to 19 are generally joined with a plural noun, but a few common nouns regularly follow them in the singular, viz.: אַמָּה *cubit*, אִישׁ *man*, אֶלֶף *thousand*, יוֹם *day*, כֶּסֶף *silver*, נֶפֶשׁ *soul*, שָׁנָה *year*, שֶׁקֶל *shekel*.

The numeral 100 מֵאָה generally precedes its noun either in the absol. or const.: the noun may be either sing. or plural.

2. The Ordinals.

268. The ordinal numbers are **adjectives**, agreeing with and following their noun like other adjectives. The ordinal *first* רִאשׁוֹן is derived from רֹאשׁ *head*, *beginning*, with the suffix וֹן (§ 262). The others (from *second* to *tenth*) are formed from the corresponding cardinals by the suffix ִי (§ 262), with an inserted ִי before the third consonant. For the ordinal numbers higher than *tenth* the cardinals are used.

269. The following are the Ordinals:—

Masculine. Singular.	Plural.		**Feminine.** Singular.	Plural.
רִאשׁוֹן	רִאשֹׁנִים	1st	רִאשֹׁנָה	רִאשֹׁנוֹת
שֵׁנִי	שֵׁנִיִּים	2nd	שֵׁנִיָּה / שֵׁנִית	שֵׁנִיּוֹת
שְׁלִישִׁי	שְׁלִישִׁים	3rd	שְׁלִישִׁיָּה / שְׁלִישִׁית	שְׁלִישִׁיּוֹת
רְבִיעִי	רְבִיעִים	4th	רְבִיעִית	רְבִיעִיּוֹת
חֲמִישִׁי / חֲמִשִּׁי	חֲמִישִׁים	5th	חֲמִישִׁית	חֲמִישִׁיּוֹת
שִׁשִּׁי	שִׁשִּׁים	6th	שִׁשִּׁית	שִׁשִּׁיּוֹת
שְׁבִיעִי	שְׁבִיעִים	7th	שְׁבִיעִית	שְׁבִיעִיּוֹת
שְׁמִינִי	שְׁמִינִים	8th	שְׁמִינִית	שְׁמִינִיּוֹת
תְּשִׁיעִי	תְּשִׁיעִים	9th	תְּשִׁיעִית	תְּשִׁיעִיּוֹת
עֲשִׂירִי	עֲשִׂירִים	10th	עֲשִׂירִית	עֲשִׂירִיּוֹת

270. Some peculiarities of usage may be noted.

(*a*) In expressing dates cardinals may always be used, e.g. בִּשְׁנַת שָׁלֹשׁ *in the third year*, בְּאֶחָד לַחֹדֶשׁ[1] *on the first of the month.*

(*b*) Some substantives expressing *weight, measure, time* may be omitted after numerals, e.g. אֶלֶף כֶּסֶף *a thousand* (*shekels*) *of silver*, שֵׁשׁ שְׂעֹרִים *six* (*seahs*) *of barley*, בְּאֶחָד לַחֹדֶשׁ *on the first* (*day*) *of the month.*

(*c*) Distributive numerals are expressed by the repetition of the cardinal, e.g. שְׁנַיִם שְׁנַיִם *two by two.* Numeral adverbs may be expressed by the *fem.* cardinals, e.g. אַחַת *once*, שֶׁבַע *seven times;* also by the ordinals, e.g.

[1] For לְ, denoting the genitive relation, see § 273, *note* 2.

שֵׁנִית *second time.* *Once* is also expressed by פַּעַם (lit. *a stroke*), *twice* by פַּעֲמַיִם (lit. *two strokes*), *thrice* by שָׁלֹשׁ פְּעָמִים (*three strokes*).

(*d*) According to § 267. *c, d*, such an expression as *twenty-five years* will be חָמֵשׁ וְעֶשְׂרִים שָׁנָה; it may, however, also be written with the noun repeated, חָמֵשׁ שָׁנִים וְעֶשְׂרִים שָׁנָה.

Exercise xxxvi.

On the Numerals.

1. לָקַח לוֹ[1] לֶמֶךְ[2] שְׁתֵּי נָשִׁים שֵׁם הָאַחַת עָדָה[2] וְשֵׁם
הַשֵּׁנִית צִלָּה[2]׃ 2. נוֹלְדוּ לְנֹחַ שְׁלֹשָׁה בָנִים שֵׁם[2]
חָם[2] יָפֶת[2]׃ 3. כְּדָרְלָעֹמֶר[2] מֶלֶךְ עֵילָם[2] וּשְׁלֹשָׁה
מְלָכִים אֲחֵרִים אֲשֶׁר אִתּוֹ עָשׂוּ מִלְחָמָה אֶת־חֲמִשָּׁה
מְלָכִים אֲשֶׁר עֲבָדוּהוּ[3] שְׁתֵּים עֶשְׂרֵה שָׁנָה וּשְׁלֹשׁ־עֶשְׂרֵה
שָׁנָה מָרָדוּ׃ 4. הָיוּ כָּל־יְמֵי אָדָם אֲשֶׁר חַי[4] תְּשַׁע
מֵאוֹת שָׁנָה וּשְׁלֹשִׁים שָׁנָה וַיָּמֹת[5]׃ 5. וְכָל־יְמֵי
מְתוּשָׁלַח[2] הָיוּ תֵּשַׁע וְשִׁשִּׁים שָׁנָה וּתְשַׁע מֵאוֹת שָׁנָה׃
6. בִּשְׁנַת[6] שֵׁשׁ־מֵאוֹת שָׁנָה לְחַיֵּי־[7]נֹחַ בַּחֹדֶשׁ הַשֵּׁנִי
בְּשִׁבְעָה עָשָׂר יוֹם לַחֹדֶשׁ[7] בַּיּוֹם הַזֶּה הִמְטִיר אֱלֹהִים
עַל הָאָרֶץ אַרְבָּעִים יוֹם וְאַרְבָּעִים לָיְלָה׃ 7. וְהַמַּיִם
גָּֽבְרוּ מְאֹד מְאֹד[8] עַל־הָאָרֶץ וַיְכֻסּוּ כָּל־הֶהָרִים הַגְּבֹהִים
חֲמֵשׁ עֶשְׂרֵה אַמָּה מִלְמָעְלָה׃ 8. וּמִכֹּל הַבְּהֵמָה
הַטְּהוֹרָה לָקַח לוֹ[1] נֹחַ אֶל־הַתֵּבָה שִׁבְעָה שִׁבְעָה[9] אִישׁ
וְאִשְׁתּוֹ׃ 9. שְׁלֹשׁ מֵאוֹת אַמָּה אֹרֶךְ הַתֵּבָה חֲמִשִּׁים
אַמָּה רָחְבָּהּ וּשְׁלֹשִׁים אַמָּה קוֹמָתָהּ׃ 10. וַיִּגְבְּרוּ
הַמַּיִם עַל־הָאָרֶץ חֲמִשִּׁים וּמְאַת יוֹם וַיְהִי בְּאַחַת וְשֵׁשׁ

מֵאוֹת שָׁנָה לְחַיֵּי[7] נֹחַ בָּרִאשׁוֹן בְּאֶחָד[10] לַחֹדֶשׁ[7] חָֽרְבוּ
הַמַּיִם מֵעַל הָאָֽרֶץ׃ 11. שֶׁבַע פְּעָמִים הִשְׁתַּחֲוָה[11]
יַֽעֲקֹב אַרְצָה[12] עַד־גִּשְׁתּוֹ עַד־אָחִיו׃ 12. שְׂרָפִים עֹֽמְדוּ
מִמַּעַל לִיהוָה שֵׁשׁ כְּנָפַיִם שֵׁשׁ כְּנָפַיִם[9] לְאֶחָד בִּשְׁתַּיִם
יְכַסֶּה פָנָיו וּבִשְׁתַּיִם יְכַסֶּה רַגְלָיו וּבִשְׁתַּיִם יְעוֹפֵף׃

[1] Here reflexive, *to himself*. [2] Proper name. [3] § 187. 1. [4] 3 s. Perf. Qal of חַיֵּי=חָיָה. [5] § 249 *g*. [6] Lit. 'in the year of the 600 years,' i.e. in the year which completed them. [7] For the לְ see § 273. [8] Repetition with intensive force. [9] § 270 *a*. [10] § 270 *b*. [11] Hithp. שָׁחָה, §§ 206. *Obs.* 1, 253 *note*. [12] ה local.

LESSON XXX.

THE PARTICLES.

271. The Particles are subordinate words used to modify, in various ways, the thought of a sentence, and to indicate the relations of its words and clauses. They are divided into Adverbs, Prepositions, Conjunctions, and Interjections. A few are primitive roots, but by far the larger number are either borrowed or derived from other parts of speech, especially the noun, verb, and pronoun. The simpler prepositions frequently form elements in compounded particles.

272. The following are some of the principal Adverbs.

Adverbs of Place.

אַיֵּה, אַיִּ[1]	*where?*	שָׁמָּה[5 3]	*thither.*	אָחוֹר	*behind.*
אֵי־זֶה[2]		הֵנָּה	*hither.*	מִבַּיִת[6 5]	*inside.*
כֹּה, פֹּה	*here.*	הֲלֹם		מִחוּץ[6 5]	*outside.*
זֶה, בָּזֶה		מִמַּעַל[4]	*above.*	מִקֶּדֶם[7 5]	*on the east.*
שָׁם[3]	*there.*	מִתַּחַת[4]	*below.*	מִיָּם[8 5]	*on the west.*
מִשָּׁם[4 3]	*thence.*	נֶגֶד	*in front.*		

Notes.—1. May take pronominal suffixes, אֵיוֹ *where is he?* אַיֶּכָּה *where art thou?* אַיָּם *where are they?*

2. Similarly אֵי־מִזֶּה *whence?*

3. These *demonstrative* adverbs may be made *relative* by a preceding אֲשֶׁר just as demonstrative pronouns, § 187. 1: thus, אֲשֶׁר שָׁם *where,* אֲשֶׁר מִשָּׁם *whence,* אֲשֶׁר שָׁמָּה *whither.*

4. For the מִן in these compounds compare the Lat. *a dextra,* Gk. *ἐκ δεξιᾶς,* lit. *off from the right hand,* i. e. *on the right hand side.*

5. With ה local (p. 79 foot-note). But שָׁמָּה is sometimes= שָׁם *there.*

6. Lit. *on the house side, on the street side.*

7. Lit. *on the front side* (facing the rising sun).

8. Lit. *on the sea side* (Palestine being the standpoint).

Adverbs of Time.

אָז	*then.*	יוֹמָם	*by day.*	אַחֲרֵי כֵן[2]	*afterwards.*
מֵאָז	*of old.*	לַיְלָה	*by night.*	לְפָנִים[3]	*formerly.*
עַתָּה	*now.*	אֶתְמוֹל, תְּמוֹל	*yesterday.*	עוֹלָם, לְעוֹלָם	*for ever.*
מָתַי	*when?*	מָחָר	*to-morrow.*	תָּמִיד	*perpetually.*
עַד מָתַי	*how long?*	שִׁלְשׁוֹם	*three days ago.*	נֶצַח, לָנֶצַח	*always.*
הַיּוֹם	*to-day.*	עוֹד[1]	*yet, again.*		
כַּיּוֹם	*directly.*				

Notes.—1. With a negative, לֹא עוֹד *no more.* With suffixes, עוֹדֶנּוּ *he is yet,* or *is he yet?* so עוֹדְךָ, etc.

2. Lit. *after* it was *so.*

3. Cf. the preposition לִפְנֵי *before,* § 182.

Adverbs of Manner.

אֵיךְ, אֵיכָה	*how?*	כֵּן, כֹּה	*so, thus.*
		מְאֹד[1]	*exceedingly.*

Adverbs of Manner (*continued*).

אָמֵן / אָמְנָם	*truly.*	גַּם	*also.*
אַךְ, אָכֵן	*certainly.*	יַחַד	*together.*
אוּלַי	*perhaps.*	לְבַד[2]	*alone.*
אַף	*also, even.*	כְּ . . . . כְּ	*as . . . . so.*
		רַק	*only.*

Notes.—1. Also expressed by הַרְבֵּה (hiph. inf. abs. רָבָה *increase*): e. g. וָאֶשְׁגֶּה הַרְבֵּה מְאֹד *and I have erred greatly.* Other infs. abs. (chiefly hiphil) are used as adverbs, e. g. הֵיטֵב *well,* הַשְׁכֵּם *early.*

2. With suffixes, לְבַדִּי *I alone,* לְבַדְּךָ *thou alone,* etc.; e. g. לֹא־אוּכַל אָנֹכִי לְבַדִּי לָשֵׂאת *I am not able alone to bear* (*all this people*); לֹא טוֹב הֱיוֹת הָאָדָם לְבַדּוֹ *it is not good for the man to be alone.*

Negative Adverbs.

[1]לֹא (Gk. οὐκ) *not.*	[4]בְּלִי, בַּל *not* (poetical).
[2]אַל (Gk. μή) *not.*	[5]לְבִלְתִּי *not.*
[3]אַיִן, אֵין *there is not.*	[6]פֶּן־ *lest.*

Notes.—1. לֹא is the ordinary negative of fact. It stands in general immediately before the verb. Special uses are: (*a*) to express a negative answer, *no;* (*b*) with the Imperf. to express a strong prohibition, external constraint being implied, as in the Decalogue, לֹא תִגְנֹב *thou shalt not steal,* etc.; (*c*) in interrogative sentences=הֲלֹא (Lat. *nonne*), e. g. לֹא תִשְׁמֹר *dost thou not keep watch?* (*d*) to form negative compounds with other words, e. g. לֹא־כֹחַ *not-strength,* i. e. *weakness;* לֹא־חָכָם *not-wise,* i. e. *foolish;* note especially, לֹא כֹל *not-all,* i. e. *none,* the whole of the *all* being denied.

2. אַל is used with the Jussive Impf. (§ 219 *b*) to express negative entreaty or prohibition. אַל־תִּגְנֹב *do not* (*I pray you*) *steal* (cf. לֹא). The entreaty is emphasized by an added נָא (§ 275),

e. g. אַל־נָא תְהִי מְרִיבָה *let there not, I pray, be strife.* The full form of the Impf. is occasionally found.

3. אַיִן, const. אֵין, is properly a noun meaning *nothingness.* It is used for the negative copula *is not*, and generally stands in the constr. state before what it negatives, e. g. אֵין לֶחֶם (also לֶחֶם אַיִן) *there is no bread;* אֵין עֹשֵׂה־טוֹב אֵין גַּם אֶחָד *there is none that doeth* (part.) *good, not even one.* With suffixes: אֵינֶנִּי, אֵינְךָ, אֵינֵךְ, אֵינֶנּוּ, אֵינֶנָּה, אֵינְכֶם, אֵינָם *I am not, thou art not*, etc.; e. g. הַיֶּלֶד אֵינֶנּוּ *the boy is not.* If אֵין has a verbal predicate the verb must be in the participial form, e. g. תֶּבֶן אֵין נִתָּן *straw is not given,* אֵינְךָ יוֹדֵעַ *thou knowest not,* אֵינֶנּוּ מְשַׁלֵּחַ *he does not send.* The opposite of אֵין is יֵשׁ, יֶשׁ־ *there is;* with suff. יֶשְׁךָ, יֶשְׁנוֹ, יֶשְׁכֶם.

4. בַּל and בְּלִי are mainly poetic. The former is used in the senses both of לֹא and אֵין; the latter chiefly = *without,* בְּלִי מַיִם *without water.*

5. לְבִלְתִּי is generally used before the infin. const. = *not to,* לְבִלְתִּי בוֹא *not to come.*

6. פֶּן *lest,* after verbs of fearing, expressed or understood, פֶּן־יִשְׁלַח יָדוֹ *lest he put forth his hand.*

Adverbs of Cause.

מַדּוּעַ בַּמָּה לָמָּה, לָמָה עַל־מָה	*wherefore? why?*	לָהֵן לָכֵן עַל־כֵּן	*therefore.*

Interrogative Adverbs.

הֲ *whether?* (Lat. *num, -ne*).	אִם . . . . הֲ *whether . . . . or?*
הֲלֹא *whether not?* (Lat. *nonne*).	(Lat. *utrum . . . . an*).

Note.—Interrogative Adverbs are found in each of the preceding classes. Those here given simply mark the interrogative character of the sentence. A single question is commonly marked by הֲ, prefixed to the first word in the clause, הֲשֹׁמֵר אָחִי אָנֹכִי *am I my brother's keeper?* (lit. is it the keeper of my brother, I?); a disjunctive question commonly prefixes הֲ to the first clause, אִם to the second.

Pointing of ה Interrogative.

Before non-gutturals with a vowel		הֲ
„ „	with shᵉva	הַ (implicit dagh. forte) *or* הַּ (dagh. forte).
Before gutturals with qamets		הָ
„ „	not with qamets	הַ

273. The following are some of the principal Prepositions.

Prefix Prepositions.

בְּ *in, on, at; with, by* (instrumental). מִן, מִּ *from.*

לְ *towards, to, for, with respect to.*

Notes.—1. For the pointing of these prefixes, see p. 51; for their use with pronominal suffixes, p. 68.

2. Some of their uses, which are very manifold, may be gathered from the following examples: בַּבַּיִת *in the house*, בַּשַּׁעַר *at the gate*, בְּכֹחַ *with strength;* frequently with inf. const., בִּפְקֹד *in visiting*, בְּפָקְדִי *in my visiting*, i.e. *when I visit*, etc. לְ expresses in general the dative relation *to, for;* also a wider relation, *with respect to*, often to be translated as a genitive, e.g. מִזְמוֹר לְדָוִד *a psalm of David*, בְּאֶחָד לַחֹדֶשׁ *on the first* (*day*) *of the month.* It is used with a dependent inf. const., חָדַל לִפְקֹד *he ceased to visit;* often of purpose, בָּא לִפְקֹד *he came to visit.* It is often used after the verb *to be*, to express apposition, or *becoming:* 'It shall *be* to Jehovah *for* a name,' לְשֵׁם.

The various uses of מִן, arising from the general idea of separation, are too numerous to be here specified. Its use in comparative clauses is given § 173.

Other Prepositions.

אַחֲרֵי *after* (place and time).	בַּעַד *on account of.*
אֶל *towards, to.*	בְּתוֹךְ *in the midst of.*
אֵת *with.*	יַעַן *on account of.*
בֵּין *between.*	לִפְנֵי *before* (place and time).

Other Prepositions (*continued*).

עַד *unto.*	עִם *with.*
לְמַעַן *because of.*	סָבִיב *around.*
עַל *upon.*	תַּחַת *beneath, instead of.*

Note.—Most of these prepositions may take pronominal suffixes; see § 182.

274. The following are some of the principal Conjunctions.

Coordinate Conjunctions.

[1] וְ *and.*	אוֹ *or.*
אַךְ *but, yet, only.*	אוֹ .... אוֹ *either .... or.*
אַף *also.*	גַּם *also.*

Note 1.—For the pointing of וּ, see p. 46, *note.* For the so-called 'vav conversive,' see § 223 sq.; and for the various uses of this conjunction, § 294.

Subordinate Conjunctions.

Purpose and Result.

אֲשֶׁר, לְמַעַן אֲשֶׁר *in order that.*

פֶּן, אַל *lest, that not.*

Time.

אַחֲרֵי *after.*

אֲשֶׁר, כִּי *when.*

בְּעוֹד *while.*

טֶרֶם, בְּטֶרֶם *before.*

עַד, עַד כִּי
עַד אֲשֶׁר } *until.*

Substance.

אֲשֶׁר, כִּי { *that* (ὅτι in reported speech).

Cause.

אֲשֶׁר
בַּאֲשֶׁר
יַעַן אֲשֶׁר
כִּי
תַּחַת כִּי
תַּחַת אֲשֶׁר } *because, since.*

Condition.

לוּ, אִם *if.*

לוּלֵא, כִּי אִם *if not.*

Comparison.

כַּאֲשֶׁר *just as.*

Concession.

עַל, אִם, גַּם כִּי *although.*

Note.—The manifold use of the relative particle אֲשֶׁר should be noted. Compare also §§ 187, 272, *note* 3 (p. 140).

275. The following may be classed as **Interjections**:—

אוֹי, הוֹי *woe! alas!*	חָלִילָה *far be it!* (Gk. *μὴ γένοιτο*).
אָמֵן *be it so!*	
הַס *silence!*	נָא *pray!*
הָבָה, הָבוּ *come!* (Lat. *age, agite*).	אִם־נָא *oh that!*
אֲהָהּ *ah!*	אַל־נָא *do not, I pray!*

Notes.—1. These are for the most part substantives or verbs, which have become interjections by usage.

2. Here may be classed the demonstrative particle הֵן, הִנֵּה *lo! behold!* (properly *here, here is*); with suffixes הִנְנִי, in pause הִנֵּנִי and הִנֶּנִי *behold me, here I am.* Similarly, הִנְּךָ, הִנּוֹ; הִנְנוּ pause הִנֵּנוּ and הִנֶּנּוּ, הִנָּם. It is construed with a participle (like אֵין, p. 142), e. g. הִנְנִי נֹתֵן *behold I give.*

Exercise xxxvii.

On the Particles.

1. וַיֹּאמַר אָכֵן נוֹדַע הַדָּבָר׃ 2. וְיָדְעוּ כִּי־אֲנִי יהוה לֹא
אֶל־חִנָּם דִּבַּרְתִּי לַעֲשׂוֹת לָהֶם הָרָעָה הַזֹּאת׃ 3. וְעַתָּה
מָתַי אֶעֱשֶׂה גַם־אָנֹכִי לְבֵיתִי׃ 4. וַיֹּאמֶר פִּינְחָס[1] בֶּן־
אֶלְעָזָר[1] הַכֹּהֵן אֶל־בְּנֵי־רְאוּבֵן[1] וְאֶל־בְּנֵי־גָד[1] וְאֶל־בְּנֵי
מְנַשֶּׁה[1] הַיּוֹם יָדַעְנוּ כִּי־בְתוֹכֵנוּ יהוה׃ 5. וְהִנֵּה חוֹמָה
מִחוּץ לַבַּיִת סָבִיב סָבִיב[2]׃ 6. וְנִגְלָה כְּבוֹד יהוה וְרָאוּ
כָל־בָּשָׂר יַחְדָּו כִּי פִּי יהוה דִּבֵּר׃ 7. וְאַתָּה קַח־לְךָ
מִכָּל־מַאֲכָל אֲשֶׁר יֵאָכֵל וְאָסַפְתָּ אֵלֶיךָ וְהָיָה לְךָ וְלָהֶם
לְאָכְלָה׃ 8. וַיֹּאמֶר יהוה אֱלֹהִים אֶל־הַנָּחָשׁ כִּי עָשִׂיתָ
זֹּאת אָרוּר אַתָּה מִכָּל־הַבְּהֵמָה וּמִכֹּל חַיַּת הַשָּׂדֶה׃

9. וַיֹּאמֶר יהוה אֱלֹהִים לֹא־טוֹב הֱיוֹת הָאָדָם לְבַדּוֹ
אֶעֱשֶׂה־לּוֹ עֵזֶר כְּנֶגְדּוֹ[3]׃ 10. וַיֹּאמֶר יהוה אֶל־קַיִן[1] אֵי
הֶבֶל[1] אָחִיךָ וַיֹּאמֶר לֹא יָדַעְתִּי הֲשֹׁמֵר אָחִי אָנֹכִי׃
11. וַיְהִי מֵאָז הִפְקִיד אֹתוֹ בְּבֵיתוֹ וְעַל כָּל־אֲשֶׁר יֶשׁ־לוֹ
וַיְבָרֶךְ יהוה אֶת־בֵּית הַמִּצְרִי בִּגְלַל יוֹסֵף[1] וַיְהִי בִּרְכַּת
יהוה בְּכָל־אֲשֶׁר יֶשׁ־לוֹ׃ 12. אֶל־מְקוֹם הַמִּזְבֵּחַ אֲשֶׁר־
עָשָׂה שָׁם בָּרִאשֹׁנָה[4] וַיִּקְרָא שָׁם אַבְרָם[1] בְּשֵׁם יהוה׃
13. וַיֹּאמַר אֲדֹנָי אִם־נָא מָצָתִי חֵן בְּעֵינֶיךָ אַל־נָא תַעֲבֹר
מֵעַל עַבְדֶּךָ׃ 14. וַיַּרְא יַעֲקֹב[1] כִּי יֶשׁ־שֶׁבֶר בְּמִצְרַיִם[1]
וַיֹּאמֶר יַעֲקֹב[1] לְבָנָיו לָמָּה תִּתְרָאוּ[5]׃ 15. וַיֹּאמֶר הִנֵּה
שָׁמַעְתִּי כִּי יֶשׁ־שֶׁבֶר בְּמִצְרָיִם[1] רְדוּ־שָׁמָּה וְשִׁבְרוּ־לָנוּ מִשָּׁם׃
16. וַאֲנִי הִנְנִי מֵבִיא אֶת־הַמַּבּוּל מַיִם עַל־הָאָרֶץ לְשַׁחֵת
כָּל־בָּשָׂר אֲשֶׁר־בּוֹ[6] רוּחַ חַיִּים[7] מִתַּחַת הַשָּׁמָיִם׃

[1] Proper name. [2] Adverb, strengthened by repetition, *all round.* [3] '*as before him,*' i. e. *meet for him.* [4] From רִאשׁוֹן *beginning* (see רֹאשׁ) fem. form with prep., *at first.* [5] Hithpael, *look on one another.* [6] § 187. 1. [7] Phrase, *the breath of life.*

PART III.

READING LESSONS AND EXERCISES.

PART III.

READING LESSONS AND EXERCISES.

CHAPTER I.

NOTES ON SYNTAX.

The following Notes, intended as a help to the Reading Lessons and other Exercises, are, in general, but a methodised and slightly expanded recapitulation of what has been stated and exemplified in the preceding pages.

Points in which Hebrew idioms differ from those of Western languages are especially marked, as well as certain coincidences. For the rest, the ordinary laws of language are observed in Hebrew, with less complexity in the construction of sentences, but with more of ellipsis, that is, the collocation of words where the reader's own mind must supply the connection. Hence arise both the simplicity and the difficulty of the study.

The Simple Sentence.

276. *a.* **Subject, Copula and Predicate.** The Copula (substantive verb) is generally omitted (§ 114, p. 48), excepting where time is to be marked, or where special emphasis is required, as Gen. i. 2, iii. 1. In this latter case, the personal pronoun is often placed between the Subject and Predicate; as 1 Sam. xvii. 14, *David, he* (הוּא) *the youngest;* Job xxviii. 28, *The fear of the Lord, it* (הִיא) *wisdom*, i.e. 'is the youngest,' 'is wisdom.'

Obs.—The Predicate is often placed first, as 'Good is the word,' Isa. xxxix. 8. The Article marks the Subject.

b. **The Verb as Predicate.** 'The Verb agrees with its Subject in Gender, Number and Person.' Apparent exceptions

to this rule of Concord may be explained according to the laws of thought and language. Thus אֱלֹהִים almost always takes a singular verb when used of the true God. See below, § 288. So, in general, with nouns which have a plural form and singular meaning; also often with feminine plurals (comp. Greek neuter plural nominatives with singular verb).

Again, the masculine verb is often employed where the feminine would naturally be expected; but not the reverse. See below, Ruth i. 8. The singular verb also is occasionally used with the plural subject, but not the contrary. Especially with הָיָה: Isa. xxx. 25, וְהָיָה פְּלָגִים *and there shall be rivulets;* Gen. i. 14; but also with other verbs: Ezek. xiv. 1, וַיָּבוֹא אֲנָשִׁים *and there came men.*

c. **The Personal Pronoun as Subject** is seldom expressed, as the form of the verb itself intimates the person. By a kind of pleonasm, however, the pronoun is given where emphasis is required, as (1st pers.), Gen. xlvii. 30, אָנֹכִי אֶעֱשֶׂה כִדְבָרֶךָ *I will do according to thy word;* specially when the Divine Being is the speaker, as Deut. xxxii. 39. Other instances are, for the 2nd person: Ex. x. 25, אַתָּה תִּתֵּן *thou shalt give*, i.e. thou thyself, Pharaoh, and no other; for the 3rd person: Gen. iii. 16, הוּא יִמְשָׁל־בָּךְ *he shall rule over thee;* Ps. cxviii. 7, וַאֲנִי אֶרְאֶה *and I shall see.*

d. The old substantives, יֵשׁ *existence* and אַיִן (const. אֵין) *nothingness*, are used as particles combining subject and copula in one, 'there is (or was),' 'there is (or was) not,' Ruth i. 12, iii. 12, 1 Sam. xviii. 25. In Job ix. 33, לֹא־יֵשׁ is used instead of אַיִן, *There is no daysman between us*, and in Ps. cxxxv. 17, יֵשׁ and אֵין are combined, *Neither is there any breath in their mouths;* the negative in both cases being emphatic. See § 272, note 3.

e. **Indefinite Personal Subject.** Forms like '(they) *say*,' plur.; '(one) *says*,' sing.; for *it is said*, are frequent in Hebrew with all verbs (Fr. *on dit*). Thus Gen. xi. 9, קָרָא שְׁמָהּ בָּבֶל (one) *called its name Babel* = 'its name was called'; Job xxxiv. 20, יָסִירוּ אַבִּיר (they) *take away a mighty one* = 'a mighty one is taken away' (passive in parallel). Sometimes the inf. is used: Prov. xii. 7, הָפוֹךְ רְשָׁעִים (there is) *overthrowing* (to) *the wicked*, i.e. 'they are overthrown.'

f. **A Participle** is often used as **Predicate** (§ 193, p. 75): Gen. i. 2, וְרוּחַ אֱלֹהִים מְרַחֶפֶת עַל־פְּנֵי הַמָּיִם *and the Spirit of God (was) brooding over the face of the waters.* This verse illustrates all three usages—the Copula emphatically expressed (הָיְתָה), the Copula omitted, and the participial Predicate.

Verb and Object.

277. *a.* As the Hebrew has no special form for the **Objective Case**, it is often only the order of the words, or the general meaning of the passage, that distinguishes between subject and object.

But where the object is *definite*—as with the article, or in the construct state, or with a suffix, or a proper name, see § 130—the 'mark of the accusative,' אֵת (with maqqeph אֶת־), is generally employed, as in Gen. i. 1, *God created* אֵת הַשָּׁמַיִם וְאֵת הָאָרֶץ *the heavens and the earth.* For pronominal suffixes with אֵת, the 'accusative' of pronouns, see § 179.

Obs.—This accusative sign must be distinguished from the preposition אֵת, אֶת־ *with.* The forms with pronominal suffixes are distinct (as אִתּוֹ, אֹתוֹ), but otherwise there is occasional ambiguity, as Gen. iv. 1, קָנִיתִי אִישׁ אֶת־יְהוָה *I have gotten a man with the help of Jehovah* (R.V.). Some of the older Christian interpreters, with Luther, make this a case of apposition—'a man even Jehovah'; but this view is now generally abandoned.

b. Verbs, both transitive and intransitive, often take a **cognate accusative**, as to 'see a sight,' to 'think a thought,' etc. See Gen. i. 29, זֹרֵעַ זֶרַע *seeding* (producing) *seed;* Prov. xxii. 23, *the Lord* יָרִיב רִיבָם *will strive their strife* (plead their cause); also Ps. xiv. 5, *feared a fear;* 2 Sam. xii. 16, *fasted a fast;* Lam. i. 8, *sinned a sin;* so with adjuncts, Gen. xxvii. 34, *cried an exceeding great and bitter cry.*

c. Some verbs vary between transitive and intransitive; in the latter use followed by a preposition. The chief instance is שָׁמַע *hear,* as Gen. iii. 8, *they heard the voice* אֶת־קוֹל *of the Lord;* but ver. 17, *thou hast hearkened to the voice* לְקוֹל *of thy wife.* Again, Deut. xxxiii. 7, *hear, Lord, the voice* קוֹל, without אֶת־, *of Judah;* but Gen. xxi. 17, *God hath hearkened to the voice* אֶל־קוֹל *of the lad.* (Compare Gk. ἀκούειν, with acc. or gen.)

d. **Some intransitive verbs are followed by a simple object-noun, omitting the preposition, which must be understood to complete their sense; as, to go *to*, to go *from*, to walk *in*, to ascend *to*, to descend *to*, to dwell or sit *at* or *in*, to be full *of*, to be satisfied *with*. Thus, Isa. xxxiii. 15, הֹלֵךְ צְדָקוֹת *walking* (in) *righteousnesses;* Ps. cvii. 26, יַעֲלוּ שָׁמַיִם *they ascend* (to) *heaven;* Gen. vi. 13, מָלְאָה הָאָרֶץ חָמָס *the earth was full* (of) *violence*, etc.**

e. **A Double Object** (principal and secondary) is frequently found after transitive verbs, expressing different relations; in such phrases as, *He formed man* (of) *dust* אֶת־הָאָדָם עָפָר; *Joseph nourished his father* (with) *bread; He asked life* (of) *Thee; To teach the children of Israel the bow.* In all these instances the preposition is omitted. A frequent case is in verbs of the Hiphil form, as Ps. lx. 5, הִרְאִיתָ עַמְּךָ קָשָׁה *Thou hast caused thy people to see adversity.* Verbs of clothing have this construction, as 1 Sam. xvii. 38, וַיַּלְבֵּשׁ שָׁאוּל אֶת־דָּוִד מַדָּיו *Saul clad David* (with) *his apparel.* So Ex. xxix. 5, Isa. l. 3, etc.

Tenses and Moods.

278. It is here that Hebrew differs most essentially from Western languages. The main point to be remembered is that the **Perfect** expresses **completeness**, the **Imperfect incompleteness**. 'The tenses,' says Dr. Driver, 'mark only differences in the kind of time, not differences in the order of time, i.e. they do not in themselves determine the *date* at which an action takes place, they only indicate its *character* or *kind;* the three stages, of incipiency, continuance and completion, being represented respectively by the Imperfect, the Participle, and the Perfect [1].'

a. This general principle affords the key to the various uses of the two Tenses. On the Perfect and Imperfect, see §§ 220–222. For the idiom known as **Vav Conversive,** see §§ 223–227, and for **Vav Consecutive,** § 228. For the **Cohortative** and **Jussive Imperfect,** see § 219.

b. The first Psalm (Reading Lesson, § 301) contains examples of both Tenses.

[1] *On the Use of the Tenses in Hebrew,* Introd., p. 3.

(1) Ideally complete; ver. 1, הָלַךְ, עָמָד, יָשָׁב *walketh, standeth, sitteth*, the fixed and permanent character. So ver. 3, הָיָה *he is*.

(2) Incomplete, because repeated; ver. 2, יֶהְגֶּה *meditateth;* 3, יִתֵּן *yieldeth* (its fruit); יִבּוֹל *withereth;* יַעֲשֶׂה *doeth;* יַצְלִיחַ *prospereth;* 4, תִּדְּפֶנּוּ *driveth it away;* 5, יָקֻמוּ *standeth;* 6, תֹּאבֵד *perisheth.*

These verbs might all be rendered into English by the present tense, their fundamental distinction remaining. In ver. 6, the Participle יוֹדֵעַ *knoweth* gives, in yet another relation, a present significance, as that which is continuous and permanent.

279. **Conditional.** The protasis or apodosis of a conditional proposition is variously expressed by the Perfect or the Imperfect, as the idea of completeness or incompleteness prevails.

Perf.: Isa. i. 9, כִּסְדֹם הָיִינוּ לַעֲמֹרָה דָּמִינוּ *We should have been as Sodom, we should have resembled Gomorrah;* Gen. xliii. 14, כַּאֲשֶׁר שָׁכֹלְתִּי שָׁכָלְתִּי *If I am bereaved, I am bereaved.*

Imperf.: Ps. xxiii. 4, גַּם כִּי־אֵלֵךְ . . . לֹא־אִירָא *Even should I go, I should not fear.*

280. **Potential** (may, can, might, could). The Imperfect is generally used, as Gen. ii. 16, מִכֹּל עֵץ־הַגָּן אָכֹל תֹּאכֵל *of every tree of the garden thou mayest freely eat;* Job ix. 2, וּמַה־יִּצְדַּק אֱנוֹשׁ עִם־אֵל *but how can man be just with God?* This Imperfect is often preceded by a Particle denoting contingency, as כִּי *that,* בַּעֲבוּר *to the end that,* בַּל *that not*, etc. See § 274, p. 144.

281. **Optative.** A wish is expressed by the Imperfect, often followed by the Particle נָא, § 275. Ps. vii. 4–6, *If there be iniquity in my hands, . . .* יִרַדֹּף אוֹיֵב נַפְשִׁי *may an enemy persecute my soul!* ver. 10, יִגְמָר־נָא רַע רְשָׁעִים *Oh let the wickedness of the wicked come to an end!*

282. **Interrogative.** In *direct* questions the prefix הֲ is regularly used with the first word in the sentence: Gen. iv. 9, הֲשֹׁמֵר אָחִי אָנֹכִי (*am*) *I my brother's keeper?* The answer expected may be affirmative or negative; but הֲלֹא־ expects the affirmative (Lat. *nonne*); Gen. xxvii. 36, הֲלֹא־אָצַלְתָּ לִּי בְּרָכָה *hast thou not*

reserved a blessing for me? The interrogative particle is sometimes omitted, the connection indicating the sense, as Gen. iii. 1, אַף כִּי־אָמַר אֱלֹהִים *hath God indeed said?* Especially in cases of deep emotion, as 2 Sam. xviii. 29, שָׁלוֹם לַנַּעַר לְאַבְשָׁלוֹם (is) *the young man Absalom safe?* See also Job ii. 9. Such omission often takes place in negative sentences, as Job xiv. 16, לֹא תִשְׁמוֹר עַל־חַטָּאתִי *dost Thou not watch over my sin?*

For *disjunctive* questions the general form is הֲ . . . אִם־ (*utrum . . . an*), as 1 Kings xxii. 15, הֲנֵלֵךְ . . . אִם־נֶחְדָּל *shall we go . . . or shall we forbear?*

For *indirect* questions הֲ is also used, as Gen. viii. 8, לִרְאוֹת הֲקַלּוּ הַמַּיִם *to see whether the waters were abated.* Sometimes אִם־, as Song vii. 13, נִרְאֶה אִם־פָּרְחָה הַגֶּפֶן *let us see whether the vine hath budded.*

283. **Imperative** (§ 193, p. 74). This is used only in the second person, singular and plural, and is restricted to positive commands. *Prohibitions* are expressed by the Imperfect with לֹא, as in the Ten Commandments; or by אַל = Gk. μή. See § 272, p. 141, *notes.*

The Imperative frequently expresses a *consequence*, as in Ruth i. 9, iv. 11, where see notes. So Ps. cxxviii. 5, *Jehovah shall bless thee . . . and see thou,* וּרְאֵה, i. e. 'thou shalt see,' *the good of Jerusalem;* 2 Sam. xxi. 3, *wherewith shall I make atonement,* וּבָרְכוּ *and bless ye,* i. e. 'that ye may bless.'

284. **Infinitives** (§ 193, p. 75). *a.* **The Infinitive Absolute** expresses the idea of the verb abstracted from all considerations of person or time. See Hosea iv. 2, אָלֹה וְכַחֵשׁ וְרָצֹחַ וְגָנֹב וְנָאֹף *swearing, and breaking faith, and killing, and stealing, and committing adultery;* so 2 Chron. xxxi. 10, *to eat and to be satisfied and to have to spare,* are infinitives put elliptically for 'we have eaten,' etc. But the chief use of the Infinitive Absolute is as an intensive of its own verb, Gen. ii. 17, מוֹת תָּמוּת *to die thou shalt die,* i.e. 'thou shalt surely die'; Isa. vi. 9, שִׁמְעוּ שָׁמוֹעַ *hear ye to hear* וּרְאוּ רָאוֹ *and see ye to see,* i.e. 'hear ye indeed . . . see ye indeed.' Sometimes it occurs in place of a finite verb, especially of the imperative, as Deut. v. 12, *observe* שָׁמוֹר *the Sabbath-day.*

b. **The Infinitive Construct** is the verbal noun, used, as nouns generally, in the framework of the sentence. It may be *Subject*, as Gen. ii. 18, *The being of the man* הֱיוֹת הָאָדָם *alone is not good;* or *Object*, as Isa. xxxvii. 28, *I know thy sitting down, and thy going out, and thy coming in,* שִׁבְתְּךָ וְצֵאתְךָ וּבוֹאֲךָ; or may follow the Construct State, as Gen. ii. 17, *The tree of the knowing* הַדַּעַת *good and evil.* Its most frequent use, however, is with prepositions, as בְּ, *in their being* = 'when they were'; מִן, *from seeing* = 'so as not to see'; and especially לְ, *to, in order to, so as to;* note also the phrase, לֵאמֹר *so as to say*, to be rendered *saying.*

285. **Participles** (§ 193, p. 75). *a.* The constructive use of the Participle with the Article as a relative clause, is very usual, as Isa. xxviii. 16, הַמַּאֲמִין *the believing one* = 'he who believes'; Job v. 10, הַנֹּתֵן *who giveth*, etc. (Compare Gk. *ὁ πιστεύων, ὁ δούς.*)

b. In the use of the Participle as predicate, while the tense to be understood is generally the present, other tenses may also be implied, as determined by the context. Thus, Ps. cxlv. 14, *Jehovah upholdeth all that fall;* Amos ix. 11, *The tabernacle of David that is fallen;* Isa. xxx. 13, *As a breach ready to fall,* are all expressed by the same Participle.

The Participles and Infinitives of transitive verbs are followed, like other forms of the verb, by the **Accusative.**

Nouns.

286. **Apposition.** Nouns referring to the same person or thing are placed together in the same grammatical construction, the one noun explaining or defining the other, as 1 Kings xvii. 10, *a woman, a widow;* Gen. xxxix. 1, *a man, an Egyptian.* Often with proper names, 1 Kings iv. 1, הַמֶּלֶךְ שְׁלֹמֹה. See § 289, note *d.*

Number.

287. *a.* **Pluralis excellentiae.** The Divine Names אֱלֹהִים, אֲדֹנָי, by the plural form, express majesty and dignity. (See also Job xxxv. 10, literally 'thy Makers'; and Isa. liv. 5; but such instances are rare.) The idiom has been thought to intimate plurality of *attributes;* according to some of the older Christian

grammarians, plurality in *essence*. The verbs, pronouns, adjectives and participles used with these Divine Names are generally in the singular number, as Gen. i. 1, בָּרָא אֱלֹהִים. Occasionally they are plural, but are even then associated with words indicating unity. See Josh. xxiv. 19, אֱלֹהִים קְדֹשִׁים הוּא אֵל־קַנּוֹא *God is holy, He is a jealous God.*

Obs.—The sacred Name יהוה *Jehovah* or *Yahweh*, is always singular, never takes the Article, and is never in the construct state. Such phrases as יהוה צְבָאוֹת *Jehovah of hosts* really contain an ellipsis of אֱלֹהֵי or אֲדֹנָי *Jehovah* (God or Lord) *of hosts*. See § 99. With prefixes, the (k^e^thibh) pointing of the Name is as for אֲדֹנָי, thus בֵּיהוָֹה, מֵיהוָֹה, etc.

b. Plurality, with the idea of distribution, variety or succession, is often expressed by the repetition of the noun; as Isa. vi. 2, שֵׁשׁ כְּנָפַיִם שֵׁשׁ כְּנָפַיִם *six wings, six wings* (to each); Deut. xiv. 22, שָׁנָה שָׁנָה *year by year;* 1 Chron. ix. 32, שַׁבַּת שַׁבָּת *every Sabbath*. Sometimes with וְ: Deut. xxxii. 7, דּוֹר־וָדוֹר *many generations;* Ps. lxxxvii. 5, אִישׁ וְאִישׁ *this and that man*, R.V.; Ps. xii. 3, בְּלֵב וָלֵב *with heart and heart* (with a double heart, duplicity); Prov. xx. 10, אֶבֶן וָאֶבֶן אֵיפָה וְאֵיפָה *stone* (weight) *and stone, ephah and ephah*, i.e. different weights and measures. So Deut. xxv. 13, 14.

c. Dual nouns, in their agreement with adjectives, pronouns and verbs, are generally treated as plural, as Isa. xxxv. 3, יָדַיִם רָפוֹת וּבִרְכַּיִם כֹּשְׁלוֹת *weak hands and tottering knees.*

Case.

288. Strictly speaking, the Hebrew has no cases, the various relations of the noun or pronoun, which in other languages are indicated by inflections, being here supplied by the use of prepositions, or by the thought of the reader. Still, for convenience sake, the usual case-appellations may be employed.

a. **The Absolute Case.** A noun often stands alone, the connection with the rest of the sentence being mentally supplied. This is generally described as a species of *Nominative*, the case of the Subject, § 276. Thus, 2 Sam. xxii. 31, *God*, His way is perfect; Ps. lxxiv. 17, '*Summer* and *winter*, thou hast made them'; Isa. xi. 10, '*The root of Jesse*, unto Him shall the nations seek.'

b. The special use of the plural construct, אַשְׁרֵי *the blessings of*, may here be noted; as Ps. i. 1. The word may be rendered *Oh the blessedness of*, or as E.V. *Blessed is*.

289. **Genitive.** *a.* The Construct State has already been explained and exemplified. See especially § 129, p. 50. Observe, that the governing noun, being sufficiently defined by that which follows, *does not take the Article*. When a pronominal affix is required, it is affixed to the *Noun governed*. Thus, 'My holy mountain' is not 'My mountain of holiness,' but 'the mountain of My holiness,' הַר קָדְשִׁי. The governing word may be an Adjective or Participle, as 'great of strength,' 'broken of heart.'

b. The relations expressed by this idiom are very various, as Ps. xlv. 7, *sceptre of righteousness;* xliv. 23, *sheep of slaughter*, i. e. destined to slaughter; Isa. liii. 5, *chastisement of our peace*, i. e. that brings peace to us. It expresses both subjective and objective genitive: thus Ezek. xii. 19, חֲמַס הַיֹּשְׁבִים *the violence of the inhabitants*, but Obad. 10, חֲמַס אָחִיךָ *the violence of thy brother:* in the former case, 'the violence *committed* by the inhabitants,' in the latter, 'the violence *done to* thy brother.'

c. The possessive relation is often denoted by the prefix לְ. Thus, Gen. xxix. 9, *Rachel came with the flock* אֲשֶׁר לְאָבִיהָ *which* (was) *to her father*, i. e. 'her father's flock.' Especially in the titles to many Psalms: מִזְמוֹר לְדָוִד *a Psalm* (belonging or attributed) *to David* = 'a Psalm of David.' So of Solomon, Ps. lxxii. But the meaning of לְ is not always the same, as לַמְנַצֵּחַ *for the Precentor:* and *perhaps* in the superscription to Ps. xlii, etc., *for the sons of Korah*, the temple choir.

d. Some expressions alternate between the construct state and apposition. Thus, 1 Chron. xxi. 25, שִׁקְלֵי זָהָב *shekels of gold;* 1 Sam. xvii. 7, שְׁקָלִים בַּרְזֶל *shekels of iron.* So Ezra viii. 21, הַנָּהָר אַהֲוָא *the river Ahava;* 1 Chron. v. 9, הַנָּהָר פְּרָת *the river Euphrates;* but 2 Kings xxiii. 29, and many other places, נְהַר פְּרָת *the river Euphrates*, lit. 'the river of Euphrates'; Gen. xxiii. 2, קִרְיַת אַרְבַּע (Kirjath-Arba) *the city of Arba;* (compare Lat. *urbs Roma* or *urbs Romae*.) See further § 294.

290. **Dative.** Generally expressed by the preposition לְ or

לְ־. For possessive force given to this Dative form, see preceding section. Hence the construction *there is to me* = I have; as 2 Sam. xii. 2, לְעָשִׁיר הָיָה צֹאן *a rich man had a flock.*

The pronominal suffix to the verb is occasionally not accusative but dative in meaning, as Josh. xv. 19, נְתַתָּנִי *Thou hast given to me;* Neh. ix. 28, וַיִּזְעָקוּךָ *and they cried to Thee.*

291. **Accusative.** *a.* For the Objective uses of the noun, with or without אֵת (אֶת־), see § 277.

b. The Accusative is frequently used to designate *place* (to or at); *time* (when or how long), as הַיּוֹם *to-day;* חֹשֶׁךְ שְׁלֹשֶׁת יָמִים *darkness for three days;* (and perhaps Ps. cxxvii. 2, יִתֵּן לִידִידוֹ שֵׁנָא *He giveth to His beloved in sleep*)[1]; *space* (how large); *manner*, as בֶּטַח *security;* 1 Sam. xii. 11, וַתֵּשְׁבוּ בֶּטַח *and ye dwelt securely* (but often with לְ, as Job xi. 18, לָבֶטַח תִּשְׁכָּב *thou shalt rest securely*). Such accusatives are adverbial. A general relation is sometimes denoted, some such words as *in respect to* being supplied, as Gen. xli. 40, רַק הַכִּסֵּא אֶגְדַּל מִמֶּךָּ *only with regard to the throne will I be greater than thou.*

292. **Vocative.** For this there is no special sign; the context must determine. It generally takes the Article. Compare Ps. cxiv. 3, הַיָּם רָאָה וַיָּנֹס *the sea saw it and fled*, with ver. 5, מַה־לְּךָ הַיָּם כִּי תָנוּס *what* (happened) *to thee, O sea, that thou fleest?* the noun being identical in both clauses. So Isa. xlii. 18, *Hear, ye deaf, and look, ye blind!* (הַחֵרְשִׁים, הַעִוְרִים); Deut. xxxii. 1, הַאֲזִינוּ הַשָּׁמַיִם *give ear, ye heavens!*

Obs.—But in these cases, 'the Substantive with the Article is really in apposition with the Personal Pronoun of the second person, which is either expressly mentioned (1 Sam. xvii. 58) or virtually present.'—*Gesenius.*

293. **Ablative.** For the prepositions בְּ *in, at, on,* and מִן (מִ־) *from,* see § 273.

Adjectives.

294. *a.* For the Adjective as qualifying a Noun, see §§ 169–171. For the Adjective as Predicate, compare § 276. In both cases, the Concord is the same in gender and number. So also

[1] Luther: *Seinen Freunden gibt er es schlafend,* see R.V. marg.

with participles. The following idioms must be especially noted:

> *A wise father*, אָב חָכָם.
> *The wise father*, הָאָב הֶחָכָם.
> *The father is wise*, חָכָם הָאָב.

The Article is also affixed to demonstrative pronouns and to participles when qualifying definite nouns, as:

> *This day*, הַיּוֹם הַזֶּה, Gen. vii. 13.
> *The sword turning every way*, הַחֶרֶב הַמִּתְהַפֶּכֶת, Gen. iii. 24.

Obs.—In the Hebrew sentence, the qualifying Adjective generally stands *after* its noun, the predicative Adjective *before* it.

Adjectives and Participles referring to two or more Nouns connected by a conjunction are put in the plural: and are masculine if the nouns are of different genders, as Gen. xviii. 11, אַבְרָהָם וְשָׂרָה זְקֵנִים *Abraham and Sarah were old.* Occasionally, however, the plural adjective agrees in gender with the nearest noun. Collective nouns may take the singular or plural, according as the thought of unity or separateness prevails.

A similar reference to the sense rather than the form of the noun also often determines the gender of the Adjective. Thus, עֵדָה (fem.) *congregation* may take a fem. sing. as Num. xiv. 27, or a masc. plur. as xvi. 3 (*constructio ad sensum*).

Adjectives are frequently used without their substantives, when the meaning is clear. Such words as *man*, *woman* are thus often omitted. In this case the adjective is treated like the substantive in regard to the construct state, the use of affixes and suffixes, etc.

Substitutes for Adjectives. The number of Adjectives in Hebrew is very limited (see § 172); their place being often picturesquely supplied by a genitive construction. Thus, Ps. xxiii. 2, *pastures of greenness*, *waters of rest;* Isa. xxxiii. 17, *a land of distances*='a far-off' or 'wide-stretching land.'

Occasionally, apposition takes the place of the genitive construction, and thus 'true words' may be written either דִּבְרֵי אֱמֶת *words of truth*, Eccl. xii. 10, or אֲמָרִים אֱמֶת *words* (*that are*) *truth*, Prov. xxii. 21.

b. **Quality** or **attribute** is often denoted by the use of words such as *son*, *lord*, etc. Thus, *sons of valour* = 'the valiant,' as Judges xxi. 10; often *sons of belial* or *worthlessness* for 'the worthless.' So in intimating time of life, Gen. xvii. 24, *Abraham was a son of ninety-nine years;* Job v. 7, בְּנֵי רֶשֶׁף *the sons of flame*, i.e. 'the sparks.' Similarly, בַּעַל *lord*, as *a lord of wing*, Prov. i. 17, for 'a winged thing.'

c. **The Divine Name** is frequently used in regimen to denote great or majestic qualities, as Ps. xxxvi. 7, *mountains of God;* lxxx. 11, *cedars of God.* Sometimes לְ is used; as of Nineveh, Jonah iii. 3, עִיר־גְּדוֹלָה לֵאלֹהִים *a city great before God.*

Degrees of Comparison. *d.* For the preposition מִן as the sign of the **Comparative**, see § 173. The Adjective is sometimes omitted, as Prov. xviii. 19, *a brother offended — than a strong city*, where A.V. and R.V. supply the words *is harder to be won.* Elliptical constructions are exemplified in such phrases as Job xlii. 3, Ps. cxxxi. 1, נִפְלָאוֹת מִמֶּנִּי (more) *wonderful things than I* (can understand), 'too wonderful for me'; Isa. x. 10, פְּסִילֵיהֶם מִירוּשָׁלִַם *their graven images* (were more) *than* (in) *Jerusalem.*

A Verb often carries a Comparative force, being also followed by מִן, as Gen. xxxvii. 3, *Israel loved Joseph* (more) *than* מִן *all his sons;* 2 Sam. i. 23, מִנְּשָׁרִים קַלּוּ מֵאֲרָיוֹת גָּבֵרוּ *they were swifter than eagles, they were stronger than lions.*

e. For the **Superlative** expressed by the Adjective with the Article, see § 174. Thus Gen. xlii. 13, *the young one* = 'the youngest'; Jonah iii. 5, מִגְּדוֹלָם וְעַד־קְטַנָּם *from their great* (one) *even unto their little* (one) = 'from the greatest to the least among them.'

A Superlative force is often given to an Adjective or Noun by repeating it in the Genitive, *the holy of holies* = 'the most holy'; *the Song of Songs* = 'the most excellent song.' Sometimes with the preposition בְּ, as Prov. xxx. 30, גִּבּוֹר בַּבְּהֵמָה *strongest among beasts;* Song vi. 1, הַיָּפָה בַּנָּשִׁים *the fairest among women.* Compare Luke i. 28.

The adverb מְאֹד *very* gives a superlative force to an adjective, as Gen. i. 31, טוֹב מְאֹד *very good;* Num. xi. 33. Or the

adjective may be repeated, Deut. xxviii. 43, מַעְלָה מָּעְלָה *very high;* מַטָּה מָּטָּה *very low;* Eccl. vii. 24, עָמֹק עָמֹק *very deep.*

Numerals.

295. For the general construction of the Numerals, see §§ 265–269.

It should be noticed that כֹּל (כָּל־) *all* is really a substantive, 'the whole' or 'totality'; hence is unaffected by the gender or number of the word to which it refers; כָּל־הָאָרֶץ *all the earth;* כָּל־הַגּוֹיִם *all the nations;* the predicate (verb or adjective) usually agreeing with the noun. But כָּל־ prefixed to a singular noun without the Article means *every:* לֹא with כָּל־ is a denial of the whole = *not any,* as Gen. iii. 1.

Pronouns.

296. The emphatic use of the Personal Pronouns may be exemplified by such passages as Isa. xliii. 11, אָנֹכִי אָנֹכִי יהוה *I, I am Jehovah;* lvii. 6, הֵם הֵם גּוֹרָלֵךְ *they, they are thy lot.*

The pronoun of the third person in the Pentateuch is, with very few exceptions, הוא for both genders. For the feminine it is pointed הִוא, to be read הִיא as if by a perpetual *q'rî.*

297. *a.* For the Relative Pronoun, see § 187. אֲשֶׁר is really an indeclinable particle ('an old demonstrative,' *Gesenius*) which often gives a relative sense to personal pronouns or to adverbs of time or place. Hence such constructions as the following:—

- Gen. vii. 15, *which the breath of life was in it* = in which was the breath of life.
- Ex. vi. 26, *This is* (these are) *Aaron and Moses, which the Lord said to them* = to whom the Lord said.
- Gen. xliv. 16, *He which the cup is found in his hand* = he in whose hand the cup is found.
- 1 Kings xviii. 10, *There is no kingdom or nation which the king hath not sent there* שָׁם = whither the king hath not sent.

b. For other uses of אֲשֶׁר, especially as an equivalent to a conjunction (*how, that, in order that, forasmuch as*), also for its employment with prefixes (בְּ, כְּ, לְ, מִן), see the *Lexicon.*

c. The relative, as in other languages, is often omitted, as Gen. iii. 13, *What is this thou hast done?* Ps. vii. 15, *He is fallen into the ditch he made*, יִפֹּל בְּשַׁחַת יִפְעָל.

d. In many cases אֲשֶׁר includes the antecedent and relative in one = *that which* or *what;* as Gen. xviii. 17, הַמְכַסֶּה אֲנִי מֵאַבְרָהָם אֲשֶׁר אֲנִי עֹשֶׂה *shall I hide from Abraham what I am doing?* (Note the repeated אֲנִי, § 295.) So with the masculine, as Num. xxii. 6. As the Object in the rel. clause, אֲשֶׁר may be preceded by אֵת (אֶת־), as in Prov. iii. 12, אֵת אֲשֶׁר־יֶאֱהַב יהוה *whom the Lord loveth.* So Gen. xliv. 1; Ex. xx. 7.

e. A relative sentence may be changed into a form equivalent in sense, as Ps. lxxii. 12, *He shall deliver the needy, and there is no helper to him*, i. e. 'him who has no helper': אֵין עֹזֵר לוֹ.

f. In certain books, אֲשֶׁר is replaced by the prefix שֶׁ (rarely שַׁ) followed by daghesh forte ('in compensation for the omitted ר,' *Gesenius*). Thus, Ps. cxxiv. 6, שֶׁלֹּא נְתָנָנוּ *who hath not given us up* (for אֲשֶׁר לֹא). Lam. ii. 16, הַיּוֹם שֶׁקִּוִּינֻהוּ *the day which we looked for;* also constantly in Eccl. and Sol. Song, and occasionally in Judges. Before gutturals, the inadmissible daghesh often simply disappears, as Eccl. ii. 22, שֶׁהוּא, or שׁ takes *sheva*, as Eccl. iii. 18, שְׁהֵם; once *qamets*, Judg. vi. 17. The form is usual in later Hebrew.

g. The demonstrative זֶה sometimes takes the place of the relative (compare *that* in English), as Ps. civ. 8, מְקוֹם זֶה יָסַדְתָּ *the place that Thou hadst founded;* Prov. xxiii. 22, שְׁמַע לְאָבִיךָ זֶה יְלָדֶךָ *Hearken to thy father that begat thee.* See also Job xv. 17.

298. **Connection of Clauses.** The chief connective of words and sentences is the conjunction וְ (see § 274). Its uses, however, extend far beyond those of the simple copulative. As has been already noted (§ 275), the Hebrew to a great extent discards the links which, in Western languages, unite words and clauses, leaving the reader to supply the connection of thought. It thus includes the meaning of many particles, such as אוֹ *or*, אָז *then*, אָכֵן *certainly*, אוּלַם *perhaps*, בַּעֲבוּר *in order to*, לְמַעַן *for the sake of*, לָכֵן *therefore*.

'These particles were reserved for cases in which special emphasis or distinctness was desired: their frequent use was felt instinctively

to be inconsistent with the lightness and grace of movement which the Hebrew ear loved; and thus in A.V., R.V., words like *or*, *then*, *but*, *notwithstanding*, *howbeit*, *so*, *thus*, *therefore*, *that*, constantly appear, where the Hebrew has simply וְ.' (Gesenius' *Lexicon*, new edition by Brown, Driver, and Briggs, part iii, p. 252.)

Hence such sentences as the following:

'Of every tree of the garden thou mayest freely eat, *and* of the tree of the knowledge of good and evil,' etc., rendered *but*. Gen. ii. 16, 17.

'I am black *and* comely,' i. e. '*but* comely.' Sol. Song i. 5.

'In the day of your eating thereof, *and* your eyes shall be opened.' Read *then*. Gen. iii. 5.

'What wilt thou give me, *and* I go childless?' i. e. '*seeing* I go.' Gen. xv. 2.

'These men are peaceable with us, *and* let them dwell in the land,' i. e. '*therefore*.' Gen. xxxiv. 21.

'*And* he will leave his father, *and* his father would die,' i. e. '*If* he should . . . *then* his father,' etc. Gen. xliv. 22.

'*And* thou shalt hearken unto his voice, *and* I will be an enemy unto thine enemies,' i. e. '*If* thou shalt hearken . . . *then* I will be,' etc. Ex. xxiii. 22.

'Man is born to trouble, *and* the sons of flame ascend,' i. e. '*as* the sparks fly upward.' Job v. 7.

'Give us help against the adversary, *and* vain is the help of man.' Understand '*for vain*,' etc. Ps. lx. 11.

'Speak to the children of Israel, *and* they shall turn back,' i. e. '*that* they turn back.' Ex. xiv. 2.

'There is no beauty, *and* we should desire Him,' i. e. '*that* we should desire Him.' Isa. liii. 2.

'Thou delightest not in sacrifice, *and* I would give it,' i. e. either '*else* would I give it,' A.V., R.V., or '*that* I should give it,' R.V. marg. Ps. li. 17.

'Neither shall his bread fail; *and* I am the Lord thy God,' i. e. '*as truly as* I am Jehovah.' Isa. li. 14, 15.

These instances might be extended almost indefinitely, showing that there is scarcely any kind of logical connection between two clauses that may not be intimated by וְ, the reader being left to discern the precise relation.

CHAPTER II.

READING LESSONS, WITH NOTES.

299. Preliminary Note on the Accents.

As in the following Reading Lesson (the Book of Ruth), the full scheme of Accents is employed, the names and uses of those not already described (§§ 81–87) must be briefly indicated.

a. The six chief Distinctives have been given: viz. *Ṣilluq*, *Athnach*, *Ṣ'gholta*, *Zaqeph-qaṭon*, *Zaqeph-gadhol*, and *Ṭiphcha;* with the general scheme of the accentuated sentence. The older Hebrew grammarians, in their picturesque way, regarded the Sentence as a Province, regulated in meaning and rhythm by the Disjunctive Accents as *Lords* (*domini*) with the Conjunctives as their *Attendants* (*servi*). The Disjunctives were subsequently divided into *Emperors* (*imperatores*) and *Kings* (*reges*)—the six already enumerated; the next two classes being *Princes* (*duces*) and *Officers* (*comites*). Upon these the Conjunctive Accents wait as *Servants;* being apportioned to the former as attendants, according to minute and curious rules, which we cannot here discuss[1].

b. It may, however, be useful to indicate three particulars in which the accents will assist the learner. See § 76.

(1) In marking the tone-syllable, they often show the grammatical form of the word. Thus בָּ֫נוּ (*milel*, § 77) is a preposition and pronoun, *with us;* בָּנ֫וּ (*milra*) is a verb. perf. 3 per. plural, *they built.*

(2) They often explain apparent irregularities in pointing, the greater distinctives tending to lengthen the vowels on which they stand ('in pause'). See § 100.

(3) They determine the sense in sentences otherwise ambiguous. Thus, Gen. x. 21, (שֵׁם) אֲחִי יֶ֫פֶת הַגָּדוֹל might, apart from the accent, be rendered *Shem ... the elder brother of Japheth*

[1] The student is referred, for a full account of the accents and their use, to the two works by the Rev. Dr. Wickes, *On the Accentuation of the Books of the Old Testament;* Prose and Poetical respectively (Clarendon Press).

or *the brother of Japheth the elder.* But the connective accent (*mêr'kha*, see below) on יֶ֖פֶת shows the latter to be the meaning according to the Massoretes.

c. The poetical books (Psalms, Proverbs, Job) have certain accents peculiar to themselves, as shown § 302.

d. Accents that always stand on the final letter of a word are termed *postpositive*, like Ṣ^egholta, p. 35; those which are always attached to the first syllable are *prepositive*. All the others mark the *tone-syllable*.

In the following list the respective accents are placed upon their *Hebrew names*—names for the most part belonging to the post-biblical period of the language.

300. Distinctives: Third Class (*Duces*).

R^ebhîa'; see § 81 (רְבִ֗יעַ *resting*), equivalent to a comma; in shape like cholem, but usually found where a cholem would be impossible.

Zarqa (זַרְקָא֮ *scattering*), postpositive; indicating a slight pause, subsidiary to Ṣ^egholta.

Pashṭa (פַּשְׁטָא֙ *extension*), postpositive; prolonging the word on which it stands, with the effect of a pause. If the word has the tone on the penult the Pashṭa is repeated, as Gen. i. 2, תֹ֙הוּ֙.

Y^ethîbh (יְ֚תִיב *reversed*), prepositive; a half-comma, equivalent to Pashṭa.

T^ebhîr (תְּבִ֛יר *broken*), somewhat less than a comma.

Shalsheleth (שַׁלְשֶׁ֓לֶת *chain*), isolating the word by way of emphasis. Very rare in Old Testament prose.

301. Distinctives: Fourth Class (*Comites*).

Pazer (פָּזֵ֡ר *disperser*).

Qarnê Pharah (קַרְנֵי פָ֟רָה *horns of a heifer*), otherwise known as פָּזֵר גָּדוֹל Great Pazer.

T^elîsha g^edholah (תְּ֠לִישָׁא גְדוֹלָה *great drawn-out;* a high note, emitted with effort), prepositive.

Geresh (גֶּ֜רֶשׁ *expulsion*).

Gershayim (גֵּרְשַׁיִם), Double Geresh.

P^e^sîq (׀ פְּסִיק *restrainer*), a perpendicular mark between two words. Gesenius gives it as פְּשִׁיק.

These last six accents indicate very slight pauses, and are practically equivalent to one another, as disjunctives. Musically, however, they differ; and they are attended by different *servi* or conjunctives.

302. Conjunctive Accents (*Servi*).

These connect the word on which they stand with the word following, in agreement, apposition, dependence, etc. Practically, they are all of the same force, the 'lords,' however, preferring each his own 'servants' or 'servant,' according to certain complicated rules.

Munach (מוּנַח *sustained*).

Mahpakh (מַהְפָּךְ *inverted*). Like Y^e^thîbh in form; but the latter is *prepositive*. Sometimes pointed מְהֻפָּךְ.

Qadhma (קַדְמָא *going before*). Like Pashṭa in form, only Pashṭa is *postpositive*. Also called אַזְלָא *Azla*, 'going on,' i.e. not pausing in the melody.

Darga (דַּרְגָּא *a trill*); attendant on R^e^bhîa' and T^e^bhîr.

T^e^lîsha q^e^ṭannah (תְּלִישָׁא קְטַנָּה *small drawn-out*). Compare the disjunctive *T'lisha g'dholah*.

Mêr^e^kha (מֵירְכָא *prolonged*). Occasionally doubled (מֵירְכָא כְּפוּלָה). Often attends Ṭiphcha.

Yerach (יֶרַח *moon*) like an inverted Athnach. Sometimes called גַּלְגַּל *wheel*, from its original circular shape. The words בֶּן יוֹמוֹ *son of its day*, i.e. 'a day old,' are sometimes added to יֶרַח.

In the poetical books, the following accents are sometimes combined on the same word: *Disjunctives;* R^e^bhîa' with Geresh, and Mêr^e^kha with Mahpakh (or Ôlè v^e^yôrēd): *Conjunctives;* Mêr^e^kha with Zarqa, and Mahpakh with Zarqa.

Note—When a word is marked with two accents, one indicates the tone, the other its connection or disconnection with the next word.

303. THE BOOK OF RUTH[1].

Chapter I.

1. וַיְהִי בִּימֵי שְׁפֹט הַשֹּׁפְטִים וַיְהִי רָעָב בָּאָרֶץ וַיֵּלֶךְ אִישׁ
מִבֵּית לֶחֶם יְהוּדָה לָגוּר בִּשְׂדֵי מוֹאָב הוּא וְאִשְׁתּוֹ וּשְׁנֵי
בָנָיו׃ 2. וְשֵׁם הָאִישׁ אֱלִימֶלֶךְ וְשֵׁם אִשְׁתּוֹ נָעֳמִי וְשֵׁם
שְׁנֵי־בָנָיו ׀ מַחְלוֹן וְכִלְיוֹן אֶפְרָתִים מִבֵּית לֶחֶם יְהוּדָה
וַיָּבֹאוּ שְׂדֵי־מוֹאָב וַיִּהְיוּ־שָׁם׃ 3. וַיָּמָת אֱלִימֶלֶךְ אִישׁ נָעֳמִי
וַתִּשָּׁאֵר הִיא וּשְׁנֵי בָנֶיהָ׃ 4. וַיִּשְׂאוּ לָהֶם נָשִׁים מֹאֲבִיּוֹת
שֵׁם הָאַחַת עָרְפָּה וְשֵׁם הַשֵּׁנִית רוּת וַיֵּשְׁבוּ שָׁם כְּעֶשֶׂר
שָׁנִים׃ 5. וַיָּמֻתוּ גַם־שְׁנֵיהֶם מַחְלוֹן וְכִלְיוֹן וַתִּשָּׁאֵר הָאִשָּׁה

Chapter I.

1. וַיְהִי § 254 *b*. The ו links to the book of Judges, to which Ruth is an appendix. This introductory וַיְהִי is regularly followed by another וַ § 298; *and it came to pass .... that* (lit. *and*) *there was a famine.* בִּימֵי *in the days of,* בְּ + יְמֵי from יוֹם §§ 131, 162. *the judging of the Judges,* inf. const. and ptc. qal שָׁפַט. וַיֵּלֶךְ *and went,* § 247 *b*. 1. *from Bethlehem Judah* לָגוּר *to sojourn,* inf. const. qal; for qamets, see p. 46 note, and p. 51. בִּשְׂדֵי *in the district of,* בְּ + שְׂדֵי pl. const. of שָׂדֶה. וְאִשְׁתּוֹ § 162. וּשְׁנֵי בָנָיו *and two, his sons,* §§ 162, 265 (2).

2. אֱלִימֶלֶךְ § 263. נָעֳמִי *No'omi* (not *Naomi*), § 56. 1. וַיָּבֹאוּ 3 pl. impf. qal בּוֹא *and they came,* followed by simple accus. of place without preposition § 277 *d*, וַיִּהְיוּ 3 pl. impf. qal הָיָה § 254.

3. וַיָּמָת from מוּת § 249 *g*. וַתִּשָּׁאֵר 3 s. f. impf. niph. שָׁאַר *and* (*she*) *was left,* note agreement of verb with nearer subject, as ver. 6.

4. וַיִּשְׂאוּ 3 pl. impf. qal נָשָׂא § 244 *a*, for omitted daghesh § 38 *b*. לָהֶם § 176. נָשִׁים § 162. מֹאֲבִיּוֹת §§ 120, 262. הָאַחַת...... הַשֵּׁנִית §§ 266, 269. וַיֵּשְׁבוּ from יָשַׁב § 247. 1 *b* (1). כְּעֶשֶׂר שָׁנִים *about ten years,* § 265. 3, for masc. pl. of שָׁנָה § 122.

5. וַיָּמֻתוּ 3 pl. impf. qal מוּת, with defective *shureq,* §§ 18, 19, *and died*

[1] In the Notes, the sign ′ or ″ marks the abridgement of a word in the text.

מִשְּׁנֵי יְלָדֶיהָ וּמֵאִישָׁהּ׃ 6. וַתָּקָם הִיא וְכַלֹּתֶיהָ וַתָּשָׁב
מִשְּׂדֵי מוֹאָב כִּי שָׁמְעָה בִּשְׂדֵה מוֹאָב כִּי־פָקַד יְהוָֹה אֶת־
עַמּוֹ לָתֵת לָהֶם לָחֶם׃ 7. וַתֵּצֵא מִן־הַמָּקוֹם אֲשֶׁר הָיְתָה־
שָׁמָּה וּשְׁתֵּי כַלֹּתֶיהָ עִמָּהּ וַתֵּלַכְנָה בַדֶּרֶךְ לָשׁוּב אֶל־אֶרֶץ
יְהוּדָה׃ 8. וַתֹּאמֶר נָעֳמִי לִשְׁתֵּי כַלֹּתֶיהָ לֵכְנָה שֹּׁבְנָה
אִשָּׁה לְבֵית אִמָּהּ יַעֲשֶׂה יְהוָֹה עִמָּכֶם חֶסֶד כַּאֲשֶׁר
עֲשִׂיתֶם עִם־הַמֵּתִים וְעִמָּדִי׃ 9. יִתֵּן יְהוָֹה לָכֶם וּמְצֶאןָ
מְנוּחָה אִשָּׁה בֵּית אִישָׁהּ וַתִּשַּׁק לָהֶן וַתִּשֶּׂאנָה קוֹלָן

יעש קרי, ver. 8. בנ"א ש' רפה, ver. 7.

also the two of them. שָׁאַר niph., *to be left* (ver. 3), with following מִן, *to be bereaved of.* יְלָדֶיהָ from יֶלֶד (segholate) *her children.*

6. וַתָּקָם from קוּם § 249 *g*, for construction cf. ver. 3. וְכַלֹּתֶיהָ pl. of כַּלָּה with 3 s. f. suff. וַתָּשָׁב from שׁוּב § 249 *g*. שָׁמְעָה 3 s. f. pf. qal שָׁמַע. עַמּוֹ *his people*, עַם § 155. לָתֵת § 244 *e*, p. 46 note. לָחֶם pause form לֶחֶם § 88.

7. וַתֵּצֵא 3 s. f. impf. qal יָצָא. אֲשֶׁר ה' שָׁמָּה lit. *which she was there*, i.e. *where she was*, p. 140, note 3 and § 297 *a*; for daghesh in שׁ see § 37. 3. Massoretic note: in another copy (בְּנֻסְחָא אַחֲרָנָה) שׁ without daghesh; רָפֶה 'weak.' וּשְׁתֵּי § 266 and foot-note [2]. עִמָּהּ § 181. וַתֵּלַכְנָה 3 pl. f. impf. qal יָלַךְ. לָשׁוּב, for form see on לָגוּר ver. 1.

8. וַתֹּאמֶר § 246 *a*. לֵכְנָה 2 pl. f. imperat. qal יָלַךְ § 247. 1 *b* (1). שֹׁבְנָה 2 pl. f. imperat. qal שׁוּב *go* (*ye*), *return ye, each* (אִשָּׁה) *to the house of her mother.* יַעֲשֹׂה see § 97; the text has the ordinary impf. qal of עָשָׂה, viz. יַעֲשֶׂה, which must be taken in a jussive sense, *may Jehovah show you mercy* (lit. accomplish mercy with you); the margin substitutes the proper jussive form יַעַשׂ § 253 *d*. כַּאֲשֶׁר § 274. עֲשִׂיתֶם 2 pl. m. perf. qal עָשָׂה § 253 *b*; for masc. see § 276 *b*, and cf. עִמָּכֶם. הַמֵּתִים ptcp. qal מוּת *the dead ones.* עִמָּדִי *with me*, a strengthened form of עִמִּי, cf. ver. 11.

9. יִתֵּן § 244 *e* impf. in jussive sense. מְצֶאןָ, imperat., defectively written for מְצֶאנָה § 252 *b*. *Jehovah give to you that ye may find*, for imperat. see § 228, *Obs.* 1 and § 283. בֵּית accus. of place, § 291 *b*, *at the house of.* וַתִּשַּׁק 3 s. f. impf. qal נָשַׁק with לְ *to kiss.* וַתִּשֶּׂאנָה impf. qal נָשָׂא. וַתִּבְכֶּינָה impf. qal בָּכָה.

וַתִּבְכֶּינָה׃ 10. וַתֹּאמַרְנָה לָּהּ כִּי־אִתָּךְ נָשׁוּב לְעַמֵּךְ׃
11. וַתֹּאמֶר נָעֳמִי שֹׁבְנָה בְנֹתַי לָמָּה תֵלַכְנָה עִמִּי הַעוֹד־
לִי בָנִים בְּמֵעַי וְהָיוּ לָכֶם לַאֲנָשִׁים׃ 12. שֹׁבְנָה בְנֹתַי
לֵכְןָ כִּי זָקַנְתִּי מִהְיוֹת לְאִישׁ כִּי אָמַרְתִּי יֶשׁ־לִי תִקְוָה גַּם
הָיִיתִי הַלַּיְלָה לְאִישׁ וְגַם יָלַדְתִּי בָנִים׃ 13. הֲלָהֵן
תְּשַׂבֵּרְנָה עַד אֲשֶׁר יִגְדָּלוּ הֲלָהֵן תֵּעָגֵנָה לְבִלְתִּי הֱיוֹת
לְאִישׁ אַל בְּנֹתַי כִּי־מַר־לִי מְאֹד מִכֶּם כִּי־יָצְאָה בִי יַד־
יְהוָה׃ 14. וַתִּשֶּׂנָה קוֹלָן וַתִּבְכֶּינָה עוֹד וַתִּשַּׁק עָרְפָּה
לַחֲמוֹתָהּ וְרוּת דָּבְקָה־בָּהּ׃ 15. וַתֹּאמֶר הִנֵּה שָׁבָה

חסר א׳, ver. 14.

10. לָהּ § 176. כִּי *nay but* (RV.), or perhaps = Gk. ὅτι in quoted speech, and not to be translated. אִתָּךְ § 182. נָשׁוּב § 249 *c*. לְעַמֵּךְ from עַם.

11. בְּנֹתַי § 162 *my daughters.* לָמָּה p. 142. עִמִּי cf. ver. 8. 'הע *is it yet to me sons?* for הַ see pp. 142, 143. בְּמֵעַי (strengthening methegh with shᵉva) from מֵעִים pl. of מֵעַ (not used). וְהָיוּ § 254 *that they may be,* see § 298. 'לא § 162 *for husbands.*

12. לֵכְןָ for full form see ver. 8. זָקַנְתִּי § 221 *d*. ii. מִהְיוֹת § 254; for comparative ־מִ see § 173; for implicit daghesh in ה see § 38 *b*, cf. 241. 2 *b*; lit. *I am old from being,* i. e. *too old to be.* 'כִּי א *for I said,* a vivid way of expressing *for if I should say;* so the following pfs. הָיִיתִי § 254.

13. הֲלָהֵן *is it for this?* fem. suff. for neut., Lat. *haec*, Gk. ταῦτα, cf. § 276 *b*. 'תְּשַׂ 2 pl. f. impf. piel שָׂבַר. עַד אֲשֶׁר *until*, p. 144. יִגְדָּלוּ pause form of יִגְדְּלוּ (impf. A). תֵּעָגֵנָה (for נָּה...) 2 pl. f. impf. niph. of עָגַן (only found here) *ye will shut yourselves up.* לְבִלְתִּי p. 142. 5. הֱיוֹת § 254. אַל p. 141, with verb understood. מִכֶּם either מ comparative, § 173, *it is far more bitter for me than for you* (RV. marg.), or *from* you = because of you, *it grieveth me much for your sakes* (A.V.)

14. וַתִּשֶּׂנָה = וַתִּשֶּׂאנָה § 252 *c*, 3 pl. f. impf. qal נָשָׂא (see note; 'חָסֵר א *Aleph is wanting*). לַחֲמוֹתָהּ from חָמוֹת (fem. of חָם *father in law*); for pointing of ל see § 65 *c*, for meaning ver. 9. דָּבְקָה־בָּהּ *cleaved unto her,* for daghesh see § 37 (3).

15. שָׁבָה from שׁוּב see § 249 *e*. יְבִמְתֵּךְ *thy sister in law,* probably from

יְבִמְתֵּךְ אֶל־עַמָּהּ וְאֶל־אֱלֹהֶיהָ שׁוּבִי אַחֲרֵי יְבִמְתֵּךְ׃
16. וַתֹּאמֶר רוּת אַל־תִּפְגְּעִי־בִי לְעָזְבֵךְ לָשׁוּב מֵאַחֲרָיִךְ
כִּי אֶל־אֲשֶׁר תֵּלְכִי אֵלֵךְ וּבַאֲשֶׁר תָּלִינִי אָלִין עַמֵּךְ עַמִּי
וֵאלֹהַיִךְ אֱלֹהָי׃ 17. בַּאֲשֶׁר תָּמוּתִי אָמוּת וְשָׁם אֶקָּבֵר
כֹּה יַעֲשֶׂה יְהוָה לִי וְכֹה יֹסִיף כִּי הַמָּוֶת יַפְרִיד בֵּינִי
וּבֵינֵךְ׃ 18. וַתֵּרֶא כִּי־מִתְאַמֶּצֶת הִיא לָלֶכֶת אִתָּהּ
וַתֶּחְדַּל לְדַבֵּר אֵלֶיהָ׃ 19. וַתֵּלַכְנָה שְׁתֵּיהֶם עַד־בּוֹאָנָה
בֵּית לָחֶם וַיְהִי כְּבֹאָנָה בֵּית לֶחֶם וַתֵּהֹם כָּל־הָעִיר
עֲלֵיהֶן וַתֹּאמַרְנָה הֲזֹאת נָעֳמִי׃ 20. וַתֹּאמֶר אֲלֵיהֶן

יְבֶמֶת (segh.). אֱלֹהִים here probably in pl. sense, *gods*. שׁוּבִי 2 s. f. imperat. qal שׁוּב. אַחֲרֵי p. 143.

16. אַל with impf. p. 141. בִּי § 176. לְעָזְבֵךְ *to leave thee* (fem.), § 233, note 4; לְ + עָזֹב + ךְ. מֵאַחֲ״ *from after thee* (fem.), § 182; for prefix, p. 51; for double metheg, §§ 67, 68. 2; for pause, § 88. אֶל־אֲ״ *whither*. תֵּלְכִי 2 s. f. impf. qal יָלַךְ. בַּאֲ״ *where*. תָּלִינִי see לוּן and cf. § 250. Note the terse, vivid, *thy people my people, and thy God my God*.

17. אֶקָּבֵר niph. קָבַר. יֹסִיף 3 s. m. impf. hiph. יָסַף *add* (with defective cholem), § 247. 1 *a;* lit. *Jehovah do so to me and so add* (sc. *to do*, לַעֲשׂוֹת), i. e. *and do more also;* note full form of impfs. in jussive sense (a frequent formula of oath). כִּי *for*. מָוֶת § 153, note 2. בַּיִן *between*, repeated, with suff.

18. וַתֵּרָא § 253 *d.* 3, *and she saw that she was hardening herself to go with her*. מִת״ hithp. fem. ptc. לֶכֶת inf. const. qal from יָלַךְ § 247. 1 *b.* 1; for prefix לָ see ver. 1. אִתָּהּ § 182. תֶּחְדַּל 3 s. f. impf. qal § 240. 1 *d.* דַּבֵּר inf. piel. אֵלֶיהָ § 182.

19. שְׁתֵּיהֶם *they two*, for masc. suff. see ver. 8. בּוֹאָנָה inf. const. qal בּוֹא with 3 pl. f. suff. (for more usual ןָ) *until their coming*, i. e. *until they came;* so כְּבֹ״ *when they came*. וַתֵּהֹם 3 s. f. impf. niph. הוּם §§ 240. 2, 249 *b;* for const. of בֵּ׳ see ver. 1. כָּל־ see כֹּל and §§ 69, 48. 3. עֲלֵיהֶן § 182 *about them* (lit. *upon*, cf. Gk. *ἐπί*). וַתֹּא״ 3 pl. f. impf. qal אָמַר *and they* (i.e. *the women* of the city) *said*. הֲ interrog. p. 143; *is this No'omi?*

אַל־תִּקְרֶאנָה לִי נָעֳמִי קְרֶאןָ לִי מָרָא כִּי־הֵמַר שַׁדַּי לִי
מְאֹד׃ 21. אֲנִי מְלֵאָה הָלַכְתִּי וְרֵיקָם הֱשִׁיבַנִי יְהוָה
לָמָּה תִקְרֶאנָה לִי נָעֳמִי וַיהוָה עָנָה בִי וְשַׁדַּי הֵרַע־לִי׃
22. וַתָּשָׁב נָעֳמִי וְרוּת הַמּוֹאֲבִיָּה כַלָּתָהּ עִמָּהּ הַשָּׁבָה
מִשְּׂדֵי מוֹאָב וְהֵמָּה בָּאוּ בֵּית לֶחֶם בִּתְחִלַּת קְצִיר שְׂעֹרִים׃

Chapter II.

1. וּלְנָעֳמִי מידע לְאִישָׁהּ אִישׁ גִּבּוֹר חַיִל מִמִּשְׁפַּחַת
אֱלִימֶלֶךְ וּשְׁמוֹ בֹּעַז׃ 2. וַתֹּאמֶר רוּת הַמּוֹאֲבִיָּה אֶל־

מודע קרי, ii. 1. א׳ במקום ה׳, ver. 20.

20. אַל p. 141. תִּקְ׳ *call* (with following dat. לִי) 2 pl. f. impf. qal. לִי dagheah § 37. 3. נָעֳמִי i. e. *my delight.* קְרֶאןָ for קְרֶאנָה 2 pl. f. imperat. qal, cf. ver. 9. מָרָא fem. of מַר *bitter*, an unusual and apparently late form for מָרָה, which the *q'rî* prefers; the foot-note is א׳ בִּמְקוֹם ה׳ *aleph* in place of *he*. הֵמַר 3 s. pf. hiph. מָרַר §§ 245 *b*, 242, with dat. לִי *hath made it bitter for me.* שַׁדַּי *Almighty*, a Divine name, almost peculiar to the Pentateuch and the Book of Job.

21. מְלֵאָה fem. מָלֵא *full* (adjectives in emphatic positions before the verbs). הֱשִׁיבַנִי 3 s. pf. hiph. שׁוּב with 1 pers. s. suff. §§ 249 *c*, 231, 233, *hath brought me back.* לָמָּה p. 142. וַיהוה for וְ § 99, note 3. הֵרַע for הֵרַע 3 s. pf. hiph. רָעַע, cf. הֵמַר ver. 20.

22. וַתָּשָׁב cf. וַתָּקָם ver. 6. הַשָּׁבָה pf., see ver. 15; הַ׳ is here a rel. pron., *who returned* (more naturally expressed by הַשָּׁבָה ptc., p. 75, but the accent is against this). וְהֵמָּה for fem. comp. ver. 8. תְּחִלָּה *beginning*, root חָלַל—*in the beginning of the harvest of barley.*

Chapter II.

1. מידע see § 97; the *q'rî* is מוֹדַע const. of מוֹדָע, the genitive relation being doubly expressed by the const. and the following לְ, cf. § 273; the *k'thîbh* is מְיֻדָּע pual ptc. of יָדַע *one known, an acquaintance, kinsman; And to No'omi (there was) a kinsman of her husband, a man mighty (in) wealth.* וּשְׁמוֹ *and his name*, § 258. 2 *b*.

נָעֳמִי אֵלְכָה־נָּא הַשָּׂדֶה וַאֲלַקֳטָה בַשִּׁבֳּלִים אַחַר אֲשֶׁר
אֶמְצָא־חֵן בְּעֵינָיו וַתֹּאמֶר לָהּ לְכִי בִתִּי׃ 3. וַתֵּלֶךְ
וַתָּבוֹא וַתְּלַקֵּט בַּשָּׂדֶה אַחֲרֵי הַקֹּצְרִים וַיִּקֶר מִקְרֶהָ חֶלְקַת
הַשָּׂדֶה לְבֹעַז אֲשֶׁר מִמִּשְׁפַּחַת אֱלִימֶלֶךְ׃ 4. וְהִנֵּה־בֹעַז
בָּא מִבֵּית לֶחֶם וַיֹּאמֶר לַקּוֹצְרִים יְהוָה עִמָּכֶם וַיֹּאמְרוּ
לוֹ יְבָרֶכְךָ יְהוָה׃ 5. וַיֹּאמֶר בֹּעַז לְנַעֲרוֹ הַנִּצָּב עַל־
הַקּוֹצְרִים לְמִי הַנַּעֲרָה הַזֹּאת׃ 6. וַיַּעַן הַנַּעַר הַנִּצָּב
עַל־הַקּוֹצְרִים וַיֹּאמַר נַעֲרָה מוֹאֲבִיָּה הִיא הַשָּׁבָה עִם־
נָעֳמִי מִשְּׂדֵי מוֹאָב׃ 7. וַתֹּאמֶר אֲלַקֳטָה־נָּא וְאָסַפְתִּי
בָעֳמָרִים אַחֲרֵי הַקּוֹצְרִים וַתָּבוֹא וַתַּעֲמוֹד מֵאָז הַבֹּקֶר

2. אֵלְכָה־נָּא 1 s. impf. qal יָלַךְ viz. אֵלַךְ with cohortative ָה and strengthening נָא, § 219 *a*; *let me, I pray thee, go;* for daghesh § 37. 3. וַאֲלַקֳ״ 1 s. impf. piel cohort. לָקַט with ו conjunctive; *and let me glean* שִׁבֳּלִים § 122 pl. of שִׁבֹּלֶת (see Judges xii. 6) *among the ears of corn.* אַחַר אֲשֶׁר for const. see § 187. 1 and § 297; *after him in whose eyes.* עֵינָיו dual of עַיִן § 153, with 3 s. suff. לְכִי 2 f. imperat. qal יָלַךְ § 247. 1 *b*. 1. בִּתִּי § 162.

3. קֹצְרִים pl. ptc. qal קָצַר *the reapers.* וַיִּקֶר 3 s. impf. apoc. qal קָרָה § 253 *d*. 2. מִקְרֶהָ *lot*, with 3 s. f. suff. *and her lot chanced* (*to be in*) *the portion of the field* (*which belonged*) *to Boaz.*

4. הִנֵּה § 275. בָּא ptc. qal בּוֹא. עִמָּכֶם § 181. לוֹ § 176. יְבָרֶכְךָ 3 s. impf. piel בֵּרַךְ § 241. 2 *a*, with 2 s. suff., in jussive sense, *Jehovah bless thee.*

5. נַעַר § 153. הַנִּצָּב ptc. niph. נָצַב §§ 244 *a*, 193, *who was set over the reapers.* לְמִי § 186.

6. וַיַּעַן 3 s. impf. qal עָנָה § 253 *d*. וַיֹּאמַר pause form. נַעֲ״ *a Moabitish maiden she* (*is*). הַשָּׁבָה see i. 22.

7. אֲלַקֳטָה־נָּא see ii. 2. וְאָסַפְתִּי 1 s. pf. qal אָסַף with ו consec. §§ 228, 298; *that I may gather.* בָעֳ״ from עֹמֶר § 153, with בְּ and def. art. p. 51, note 3, *among the sheaves*, cf. ii. 2. וַתָּבוֹא 3 s. f. impf. qal בּוֹא *and she came.* וַתַּעֲמוֹד 3 s. f. impf. qal עָמַד § 240. 1 *b* (with fully written *cholem*) *and has remained.* מֵאָז *since* (lit. *from* מִי *then* אָז). עַד prep. p. 144.

וְעַד־עַתָּה זֶה שִׁבְתָּה הַבַּיִת מְעָט׃ 8. וַיֹּאמֶר בֹּעַז אֶל־
רוּת הֲלוֹא שָׁמַעַתְּ בִּתִּי אַל־תֵּלְכִי לִלְקֹט בְּשָׂדֶה אַחֵר
וְגַם לֹא־תַעֲבוּרִי מִזֶּה וְכֹה תִדְבָּקִין עִם־נַעֲרֹתָי׃ 9. עֵינַיִךְ
בַּשָּׂדֶה אֲשֶׁר־יִקְצֹרוּן וְהָלַכְתְּ אַחֲרֵיהֶן הֲלוֹא צִוִּיתִי אֶת־
הַנְּעָרִים לְבִלְתִּי נָגְעֵךְ וְצָמִת וְהָלַכְתְּ אֶל־הַכֵּלִים וְשָׁתִית
מֵאֲשֶׁר יִשְׁאֲבוּן הַנְּעָרִים׃ 10. וַתִּפֹּל עַל־פָּנֶיהָ וַתִּשְׁתַּחוּ
אַרְצָה וַתֹּאמֶר אֵלָיו מַדּוּעַ מָצָאתִי חֵן בְּעֵינֶיךָ לְהַכִּירֵנִי

עַתָּה p. 140 *even until now.* שִׁבְתָּהּ i.e. שֶׁבֶת inf. const. qal יָשַׁב § 247. 1 with 3 s. f. suff. *her sitting.* הַבַּיִת accus. of place, *in the house* (i.e. the hut where the reapers rested). Boaz probably found her resting; lit. *this* (זֶה) *her sitting in the house* (*is*) *a little.*

8. הֲלוֹא p. 141. שָׁמַעַתְּ 2 s. f. pf. qal שָׁמַע § 242 *c.* בִּתִּי § 162 *hearest thou not my daughter?* תֵּלְכִי 2 s. f. impf. qal יָלַךְ § 247. 1 *b.* לִלְקֹט inf. const. qal with prefix לְ pp. 51, 143. אַחֵר *another.* תַעֲבוּרִי 2 s. f. impf. qal עָבַר (for תַּעַבְרִי § 240. 1 *c;* a few forms occur with the *cholem* of the impf. retained before ִי and וּ, and lightened into *shureq;* cf. Ex. xviii. 26 יִשְׁפּוּטוּ *they will judge,* for יִשְׁפְּטוּ). מִזֶּה *from here, hence.* כֹּה *here,* p. 139. תִדְבָּקִין 2 s. f. impf. qal דָּבַק impf. A; forms in ִי and וּ sometimes append a ן (*nun paragogic*) without change of meaning, cf. ver. 9, iii. 4, 18; sometimes, as here, the preceding *sh*[e]*va* reverts to the original vowel sound, which must of necessity be lengthened if short, § 48. 1. נע״ pl. נַעֲרָה with 1 pl. suff.

9. עֵינַיִךְ dual עַיִן § 153, note 2, with 2 s. f. (*let*) *thine eyes* (*be*). יִקְצֹרוּן (fem. suff.), for יִקְצְרוּ (masc.), cf. ver. 8. וְהָלַ״ 2 s. f. pf. הָלַךְ *and go,* § 228, *Obs.* 1. אַחֲ״ § 182. צִוִּיתִי 1 s. pf. piel צִוָּה §§ 251, 253. לְבִלְתִּי p. 142. נָגְעֵךְ inf. const. qal נָגַע i.e. נְגֹעַ with 2 s. f. suff. §§ 233, 242 *a.* צָמִת 2 s. f. pf. צָמֵא as if from צָמָה § 252 *c,* and with imperfect *chireq, and* (*when*) *thou art thirsty.* וְהָ״ *then thou shalt go.* כֵּלִים pl. כְּלִי segh. § 258. 1. שָׁתִית 2 s. f. pf. qal שָׁתָה. יִשְׁאֲבוּן 3 pl. impf. qal שָׁאַב cf. ver. 8; *and thou shalt drink of that which the young men draw.*

10. וַתִּפֹּל 3 s. f. impf. qal נָפַל § 244 *a.* פָּנֶיהָ see פָּנִים. וַתִּשׁ״ see p. 126 note. אַרְצָה *to the earth,* אֶרֶץ with ה local, see p. 79, note [*]. אֵלָיו § 182. מַדּוּעַ p. 142. הַכִּירֵנִי inf. const. hiph. נָכַר with 1 s. suff. *to regard me,* i.e. *that thou regardest me.* נָכְרִיָּה fem. נָכְרִי (nŏk) *stranger.*

וְאָנֹכִי נָכְרִיָּה׃ 11. וַיַּעַן בֹּעַז וַיֹּאמֶר לָהּ הֻגֵּד הֻגַּד לִי
כֹּל אֲשֶׁר־עָשִׂית אֶת־חֲמוֹתֵךְ אַחֲרֵי מוֹת אִישֵׁךְ וַתַּעַזְבִי
אָבִיךְ וְאִמֵּךְ וְאֶרֶץ מוֹלַדְתֵּךְ וַתֵּלְכִי אֶל־עַם אֲשֶׁר לֹא־
יָדַעַתְּ תְּמוֹל שִׁלְשׁוֹם׃ 12. יְשַׁלֵּם יְהוָה פָּעֳלֵךְ וּתְהִי
מַשְׂכֻּרְתֵּךְ שְׁלֵמָה מֵעִם יְהוָה אֱלֹהֵי יִשְׂרָאֵל אֲשֶׁר־בָּאת
לַחֲסוֹת תַּחַת־כְּנָפָיו׃ 13. וַתֹּאמֶר אֶמְצָא־חֵן בְּעֵינֶיךָ
אֲדֹנִי כִּי נִחַמְתָּנִי וְכִי דִבַּרְתָּ עַל־לֵב שִׁפְחָתֶךָ וְאָנֹכִי לֹא
אֶהְיֶה כְּאַחַת שִׁפְחֹתֶיךָ׃ 14. וַיֹּאמֶר לָה בֹעַז לְעֵת
הָאֹכֶל גֹּשִׁי הֲלֹם וְאָכַלְתְּ מִן־הַלֶּחֶם וְטָבַלְתְּ פִּתֵּךְ בַּחֹמֶץ

כ״א לֹהּ, ver. 14.

11. וַיַּעַן ver. 6. הֻגֵּד inf. abs. hoph. נָגַד §§ 210, 244. הֻגַּד 3 s. pf. hoph. of the same: for construction, see § 284 *a*; *it has been fully told.* עָשִׂית 2 s. f. pf. qal עָשָׂה, with עִם (i. 8, ii. 19) or אֵת (*with*) *to do unto.* מוֹת const. מָוֶת. וַתַּ״ 2 s. f. impf. qal עָזַב § 240. 1 *c*. אָבִיךְ § 162. אִמֵּךְ § 155. מוֹלֶדֶת *birth* (יָלַד). יָדַעַתְּ § 242 *c*. תְּ״ שִׁ״ *the day before yesterday*, i. e. *before.*

12. יְשַׁלֵּם piel שָׁלַם *may (Jehovah) requite.* פֹּעַל *work* § 153. וּתְהִי 3 s. f. jussive impf. הָיָה § 254. מַשְׂכֹּרֶת (f.) *reward.* שָׁלֵם *complete, full.* מֵעִם *from* (lit. pf. *from with*). בָּאת 2 s. f. pf. qal בּוֹא. לַחֲ״ inf. const. qal חָסָה §§ 253 *a*, 65 *c*. כְּנָפָיו dual with 3 pl. suff. כָּנָף; for const., see § 187. 1, and cf. i. 7; *which thou camest to take refuge under His wings*, i. e. *under whose wings*, etc., § 297 *a*.

13. אֶמְצָא § 252 *a*, impf. in cohortative sense, *let me find.* אָדוֹן *lord.* נִחַמְתָּ 2 s. m. pf. piel נָחַם § 241. 2, 3, with 1 s. suff. § 231 *thou hast comforted me.* עַל־לֵב *to the heart of*, cf. Is. xl. 2. שִׁפְחָתֶךָ *seghol* for *sh^eva* in pause, § 88. וְאָנֹכִי *though I*, § 298. אֶהְיֶה § 254. כְּאַ״ § 266 (*even*) *as one of thy handmaidens.*

14. לָהּ *to her*, the ordinary form § 176; the margin here and in Num. xxxii. 42, Zech. v. 11 notes, 'another copy לָה' i. e. with *raphè*, §§ 61, 96. 2. גֹּשִׁי for ordinary גְּשִׁי 2 s. f. imperat. qal נָגַשׁ § 244 *b*. וְאָכַלְתְּ for const. see §§ 228, *Obs.* 1, 283. פִּתֵּךְ i. e. פַּת *morsel*, § 258. 2 with 2 s. f. suff. וַתֵּשֶׁב 3 s. f. impf. apoc. יָשַׁב § 247. 1 *b* (1) *and she sat.* מִצַּד *at the side*

וַתֵּשֶׁב מִצַּד הַקֹּצְרִים וַיִּצְבָּט־לָהּ קָלִי וַתֹּאכַל וַתִּשְׂבַּע
וַתֹּתַר׃ 15. וַתָּקָם לְלַקֵּט וַיְצַו בֹּעַז אֶת־נְעָרָיו לֵאמֹר גַּם בֵּין
הָעֳמָרִים תְּלַקֵּט וְלֹא תַכְלִימוּהָ׃ 16. וְגַם שֹׁל־תָּשֹׁלּוּ לָהּ
מִן־הַצְּבָתִים וַעֲזַבְתֶּם וְלִקְּטָה וְלֹא תִגְעֲרוּ־בָהּ׃ 17. וַתְּלַקֵּט
בַּשָּׂדֶה עַד־הָעָרֶב וַתַּחְבֹּט אֵת אֲשֶׁר־לִקֵּטָה וַיְהִי כְּאֵיפָה
שְׂעֹרִים׃ 18. וַתִּשָּׂא וַתָּבוֹא הָעִיר וַתֵּרֶא חֲמוֹתָהּ אֵת
אֲשֶׁר־לִקֵּטָה וַתּוֹצֵא וַתִּתֶּן־לָהּ אֵת אֲשֶׁר־הוֹתִרָה מִשָּׂבְעָהּ׃
19. וַתֹּאמֶר לָהּ חֲמוֹתָהּ אֵיפֹה לִקַּטְתְּ הַיּוֹם וְאָנָה עָשִׂית

פתח בס״פ, ver. 14.

of, for מִן cf. p. 140, note 4. וַיִּצְבָּט i.e. יִצְבֹּט with ō shortened to ŏ before *maqqeph*, §§ 69, 48. 3 *and he reached.* ״וַתֹּא § 246 *a.* וַתֹּתַר 3 s. f. impf. apoc. hiph. יָתַר § 247. 1 *a*, *and she left* (*thereof*); full form תּוֹתִיר, apoc. תּוֹתֵר, but the guttural changes *tsere* to *pathach*, and the margin calls attention to this short vowel with the pause accent, cf. §§ 82, 88.

15. וַתָּקָם § 249 *g.* לְלַקֵּט inf. const. piel לָקַט cf. ii. 8. וַיְצַו 3 s. m. impf. apoc. צָוָה §§ 251, 253 *d.* 4. לֵאמֹר § 246 *c.* ״הָעֳ ver. 7. תְּלַקֵּט 3 s. f. impf. piel לָקַט in a jussive sense which the following verbs maintain, *let her glean.* ״תַכְלִ 2 pl. m. impf. hiph. כָּלַם with 3 s. f. suff. *reproach her not.*

16. ״שֹׁל־תָּ inf. abs. (as the construction requires; this form is usually inf. const.) and 2 pl. m. impf. qal שָׁלַל § 245; for const. see ver. 11. צֶבֶת segh. *bundle.* ״וַעֲ pf. qal with ו consec. § 228, *Obs.* 1 (hereafter a *virtual* imperat., see ver. 15). ״וְלִקְּ pf. piel with ו consec. *that she may glean*, §§ 280, 298. ״תִגְ impf. qal גָּעַר *rebuke*, followed by בְּ of person.

17. הָעָרֶב *evening* in pause עֶרֶב § 88. ״וַתַּחְ impf. qal חָבַט § 240. 1 *d.* אֵת § 126. ״לִקֵּ 3 s. pf. piel, note retained *tsere* with *zaqeph-qaṭon*, §§ 85, 88, 205. וַיְהִי § 254. כְּ *about;* note apposition § 286; *an ephah, barley.*

18. וַתִּשָּׂא 3 s. f. impf. נָשָׂא §§ 244, 252, *and she took* (*it*) *up.* הָעִיר accus. of place, *to the city*, cf. i. 2. וַתֵּרֶא i. 18. וַתּוֹצֵא 3 s. f. impf. apoc. hiph. יָצָא; full form תּוֹצִיא §§ 247. 1 *a*, 227, *and she brought out.* וַתִּתֶּן § 244 *e;* *tsere* shortened to *seghol* before *maqqeph*, cf. ver. 14. הוֹתִרָה (defective *chireq*) perf. hiph., cf. ver. 14. מִשָּׂבְעָהּ i.e. מִן *after*, שְׂבֹעַ inf. const. qal שָׂבַע with 3 s. f. suff. § 233, lit. *after her being satisfied*, cf. ver. 14.

19. הַיּוֹם p. 140. עָשִׂית prob. *hast thou worked*, cf. ver. 11. יְהִי § 254.

יְהִי מַכִּירֵךְ בָּרוּךְ וַתַּגֵּד לַחֲמוֹתָהּ אֵת אֲשֶׁר־עָשְׂתָה עִמּוֹ
וַתֹּאמֶר שֵׁם הָאִישׁ אֲשֶׁר עָשִׂיתִי עִמּוֹ הַיּוֹם בֹּעַז׃
20. וַתֹּאמֶר נָעֳמִי לְכַלָּתָהּ בָּרוּךְ הוּא לַיהוָה אֲשֶׁר לֹא־
עָזַב חַסְדּוֹ אֶת־הַחַיִּים וְאֶת־הַמֵּתִים וַתֹּאמֶר לָהּ נָעֳמִי
קָרוֹב לָנוּ הָאִישׁ מִגֹּאֲלֵנוּ הוּא׃ 21.* וַתֹּאמֶר רוּת
הַמּוֹאֲבִיָּה גַּם ׀ כִּי־אָמַר אֵלַי עִם־הַנְּעָרִים אֲשֶׁר־לִי
תִּדְבָּקִין עַד אִם־כִּלּוּ אֵת כָּל־הַקָּצִיר אֲשֶׁר־לִי׃ 22. וַתֹּאמֶר
נָעֳמִי אֶל־רוּת כַּלָּתָהּ טוֹב בִּתִּי כִּי תֵצְאִי עִם־נַעֲרוֹתָיו
וְלֹא יִפְגְּעוּ־בָךְ בְּשָׂדֶה אַחֵר׃ 23. וַתִּדְבַּק בְּנַעֲרוֹת בֹּעַז
לְלַקֵּט עַד־כְּלוֹת קְצִיר־הַשְּׂעֹרִים וּקְצִיר הַחִטִּים וַתֵּשֶׁב
אֶת־חֲמוֹתָהּ׃

* חצי הספר בפסוקים, ver. 21.

מַכִּירֵךְ pte. hiph. נכר cf. ver. 10, with 2 s. f. suff. בָּרוּךְ ptc. pass. qal בָּרַךְ *blessed be he-who-regarded-thee.* וַתַּגֵּד 3 s. f. impf. apoc. hiph. נָגַד. אֵת § 126, *with whom she (had) worked*, for const. see §§ 187. 1, 297 *a*.

20. לַיהוָה *of Jehovah*, §§ 273. 2. חֶסֶד segh. § 153. אֶת־ with חַי *living*. מֵת ptc. qal מות 289 *c*; *who hath not left off his kindness with the living and with the dead.* קָרוֹב *near, related to.* לָנוּ § 176. מִגֹּ״ i.e. מִן and pl. גֹּאֵל with 1 pl. suff., defective *tsere* (properly מִגֹּאֲלֵינוּ) *of our near-kinsmen* (lit. *redeemers*) *he* (*is*). גֹּאֵל ptc. qal גָּאַל cf. Lev. xxv. 25, Deut. xxv. 5–10.

21. גַּם כִּי *even so, for.* אֵלַי § 182. נְעָרִים pl. נַעַר com. gend. *young man* or *maiden*, here prob. fem. = נְעָרוֹת vv. 8, 22. אֲשֶׁר־לִי *which (are) to me, which I have, my.* תִּדְ״ ver. 8. עַד אִם־ *until.* כִּלּוּ 3 pl. pf. piel כָּלָה *they have ended.* The marginal note fixes this verse as 'the middle of the book in verses'; see note at end.

22. בִּתִּי ver. 2. תֵּצְאִי 2 s. f. impf. qal יָצָא § 247. 1 *b* (1). יִפְ״ 3 pl. impf. qal פָּגַע cf. i. 16; *and that they fall not upon thee in another field.*

23. בְּנַ״ *among the maidens of.* כְּלוֹת inf. const. qal כָּלָה § 253 *a*. חִטִּים pl. חִטָּה. וַתֵּשֶׁב § 247, *and she dwelt.*

Chapter III.

1. וַתֹּאמֶר לָהּ נָעֳמִי חֲמוֹתָהּ בִּתִּי הֲלֹא אֲבַקֶּשׁ־לָךְ
מָנוֹחַ אֲשֶׁר יִיטַב־לָךְ׃ 2. וְעַתָּה הֲלֹא בֹעַז מֹדַעְתָּנוּ
אֲשֶׁר הָיִית אֶת־נַעֲרוֹתָיו הִנֵּה־הוּא זֹרֶה אֶת־גֹּרֶן
הַשְּׂעֹרִים הַלָּיְלָה׃ 3. וְרָחַצְתְּ ׀ וָסַכְתְּ וְשַׂמְתְּ שִׂמְלֹתֵךְ
עָלַיִךְ וְיָרַדְתִּי הַגֹּרֶן אַל־תִּוָּדְעִי לָאִישׁ עַד כַּלֹּתוֹ לֶאֱכֹל
וְלִשְׁתּוֹת׃ 4. וִיהִי בְשָׁכְבוֹ וְיָדַעַתְּ אֶת־הַמָּקוֹם אֲשֶׁר
יִשְׁכַּב־שָׁם וּבָאת וְגִלִּית מַרְגְּלֹתָיו וְשָׁכָבְתִּי וְהוּא יַגִּיד

ושכבת קרי, ver. 4. וירדת קרי, ver. 3.

Chapter III.

1. הֲלֹא p. 142. אֲבַקֶּשׁ־ 1 s. impf. piel בִּקֵּשׁ with *seghol* before *maqqeph*, cf. ii. 18; *shall I not seek*. מָנוֹחַ *rest* or *a resting-place*, cf. i. 9. אֲשֶׁר probably *in order that* (*it may be well for thee*), p. 144, § 297 *b*, or *which shall be well for thee*. יִיטַב § 247. 2. לָךְ § 176.

2. מֹדַ״ *our kinsman*, cf. ii. 1. הָיִית § 254, for const. cf. ii. 2 *with whose maidens thou wast*. זֹרֶה ptc. qal זָרָה *winnow*; for const. § 275. 2. אֶת־גֹּרֶן accus. of place, *at the threshing floor*, cf. ii. 18. הַלַּ״ *to-night*, cf. הַיּוֹם p. 140.

3. וְרָחַצְתְּ 2 s. f. pf. qal רָחַץ with ו consec. § 228 *therefore wash thyself*. וָסַכְתְּ 2 s. f. pf. qal סוּךְ with ו consec. (*qamets* before tone-syllable, p. 46 note). וְשַׂמְתְּ same from שׂוּם *put on*. שִׂמְ״ pl. שִׂמְלָה with 2 s. fem. suff. *thy raiment*. עָלַיִךְ § 182. וְיָרַדְתִּי *q'ri* יָרַדְתְּ same form as foregoing, from יָרַד. The *k'thîbh* יָרַדְתִּי is the original form; cf. § 232 *c*. There is no need for the Massoretic correction. תִּוָּדְעִי 2 s. f. impf. niph. יָדַע § 247. 1 *a*; for const. cf. p. 141, note 2, *do not make thyself known*. כַּלֹּתוֹ inf. const. piel כָּלָה with 3 s. suff. lit. *until his finishing*. לֶאֱכֹל inf. const. אָכַל cf. p. 51, note 1 *b*. וְלִ״ same from שָׁתָה.

4. וִיהִי § 254 *and it shall be*. בְשָׁ״ inf. const. שָׁכַב for ב see p. 143, note 2. וְיָ״ *that thou shalt know*, § 294. בָּאת 2 s. f. pf. qal בּוֹא. גִלִּית 2 s. f. pf. piel גָּלָה *uncover*. מַרְ״ a pl. denominative noun from רֶגֶל *foot*, with 3 s. suff. *his foot-place*, i. e. *what is at his feet*. שָׁכָבְתְּ *q'ri* (*qamets* for *pathach* in pause), שָׁכַבְתִּי *k'thîbh*, cf. ver. 3. יַגִּיד 3 s. m. impf. hiph. נָגַד *he will tell*. אֵת אֲשֶׁר *that which*. תַּעֲ״ cf. ii. 8.

לָךְ אֵת אֲשֶׁר תַּעֲשִׂין׃ 5. וַתֹּאמֶר אֵלֶיהָ כֹּל אֲשֶׁר־
תֹּאמְרִי ֯ אֶעֱשֶׂה׃ 6. וַתֵּרֶד הַגֹּרֶן וַתַּעַשׂ כְּכֹל אֲשֶׁר־צִוַּתָּה
חֲמוֹתָהּ׃ 7. וַיֹּאכַל בֹּעַז וַיֵּשְׁתְּ וַיִּיטַב לִבּוֹ וַיָּבֹא לִשְׁכַּב
בִּקְצֵה הָעֲרֵמָה וַתָּבֹא בַלָּט וַתְּגַל מַרְגְּלֹתָיו וַתִּשְׁכָּב׃
8. וַיְהִי בַּחֲצִי הַלַּיְלָה וַיֶּחֱרַד הָאִישׁ וַיִּלָּפֵת וְהִנֵּה אִשָּׁה
שֹׁכֶבֶת מַרְגְּלֹתָיו׃ 9. וַיֹּאמֶר מִי־אָתְּ וַתֹּאמֶר אָנֹכִי רוּת
אֲמָתֶךָ וּפָרַשְׂתָּ כְנָפֶךָ עַל־אֲמָתְךָ כִּי גֹאֵל אָתָּה׃
10. וַיֹּאמֶר בְּרוּכָה אַתְּ לַיהוָה בִּתִּי הֵיטַבְתְּ חַסְדֵּךְ
הָאַחֲרוֹן מִן־הָרִאשׁוֹן לְבִלְתִּי־לֶכֶת אַחֲרֵי הַבַּחוּרִים אִם־

* אלי קרי ולא כתיב, ver. 5.

5. אֵלֶיהָ § 182. For — — see § 98. אֶעֱ״ 1 s. impf. qal עָשָׂה §§ 240, 253.

6. וַתֵּרֶד 3 s. f. impf. qal יָרַד § 247. 1 *b* (1). וַתַּעַשׂ 3 s. f. impf. qal עָשָׂה with ו consec., cf. § 253 *d. and she did.* כְּכֹל *according to all.* צִוַּתָּה 3 s. f. pf. piel צָוָה with 3 s. f. suff. *bade her.*

7. יֹאכַל § 246. וַיֵּשְׁתְּ p. 126, Ex. 1. וַיִּיטַב § 247. 2. לִבּוֹ i. e. לֵב *heart,* with suff. *and his heart was merry.* לִשְׁכַּב inf. const. qal שָׁכַב, note impf. A. קָצֶה *end,* § 157. 1. בַּלָּט lit. *in the secrecy; quietly.* וַתְּגַל p. 126, Ex. 4, cf. ver. 4.

8. חֲצִי *half, middle* (see marg. note, ii. 21). וַיֶּחֱרַד 3 s. m. impf. qal חָרַד for const. cf. i. 1; *and it came to pass that the man was startled.* וַיִּלָּפֵת 3 s. m. impf. niph. לָפַת *and he turned himself.* שֹׁכֶבֶת fem. ptc. qal שָׁכַב for const. p. 145, note 2.

9. מִי־אָתְּ §§ 186, 176, 88. אֲמָתֶךָ i. e. אָמָה *handmaid,* with 2 s. m. suff. (*seghol* for *sh'va* with accent § 88). וּפָ״ *spread therefore,* cf. ver. 3. כְּנָפֶךָ probably defectively written for כְּנָפֶיךָ *dual* of כָּנָף with suff. *thy wings,*' i. e. *thy protection* (not the *sing.* for כְּנָפְךָ *thy skirt,* the *sh'va* changing to *seghol* only in pause).

10. בְּרוּכָה fem. ptc. pass. qal בָּרַךְ cf. ii. 20. הֵיטַבְתְּ 2 s. f. pf. hiph. יָטַב § 247. 2 *thou hast made good;* followed by מִן comparative, §§ 173, 294 *d; thou hast made thy latter kindness better than thy former.* לְבִלְתִּי p. 142, note 5. לֶכֶת § 247. 1 *b* (1). אִם...וְאִם *whether ... or.*

דַּל וְאִם־עָשִׁיר׃ 11. וְעַתָּה בִּתִּי אַל־תִּירְאִי כֹּל אֲשֶׁר־
תֹּאמְרִי אֶעֱשֶׂה־לָּךְ כִּי יוֹדֵעַ כָּל־שַׁעַר עַמִּי כִּי אֵשֶׁת חַיִל
אָתְּ׃ 12. וְעַתָּה כִּי אָמְנָם כִּי אם גֹּאֵל אָנֹכִי וְגַם
יֵשׁ גֹּאֵל קָרוֹב מִמֶּנִּי׃ 13. לִינִי ׀ הַלַּיְלָה וְהָיָה בַבֹּקֶר
אִם־יִגְאָלֵךְ טוֹב יִגְאָל וְאִם־לֹא יַחְפֹּץ לְגָאֳלֵךְ וּגְאַלְתִּיךְ
אָנֹכִי חַי־יְהוָה שִׁכְבִי עַד־הַבֹּקֶר׃ 14. וַתִּשְׁכַּב מַרְגְּלוֹתָו
עַד־הַבֹּקֶר וַתָּקָם בְּטֶרוֹם יַכִּיר אִישׁ אֶת־רֵעֵהוּ וַיֹּאמֶר
אַל־יִוָּדַע כִּי־בָאָה הָאִשָּׁה הַגֹּרֶן׃ 15. וַיֹּאמֶר הָבִי
הַמִּטְפַּחַת אֲשֶׁר־עָלַיִךְ וְאֶחֳזִי־בָהּ וַתֹּאחֶז בָּהּ וַיָּמָד שֵׁשׁ־

ג׳ רבתי בנ״א ל׳ רבתי, ver. 13. כתיב ולא קרי, ver. 12.
יתיר ו׳, ibid. מרגלותיו קרי, ver. 14. קמץ בז״ק, ibid.

11. תִּירְאִי 2 s. f. impf. qal יָרֵא § 247. 1 *b* (2) *fear not.* יוֹדֵעַ ptc. qal יָדַע; for const. see p. 94. עַמִּי § 155. אֵשֶׁת § 162. חַיִל here *virtue: for all the gate* (i. e. *city*) *of my people knows that thou art a virtuous woman.*

12. אָמְנָם p. 141, strengthened by כִּי. The following כִּי (*q*ᵉ*rî*) or כִּי אִם (*k*ᵉ*thîbh*) means *truly;* it need not be translated; for the marg. note see § 98. וְגַם *but also, nevertheless.* יֵשׁ p. 142, note 3, and § 276 *d.* קָ׳ מִ׳ for const. see § 173, for מִמֶּנִּי § 176.

13. לִינִי 2 s. f. imperat. לִין § 250 (*b*) and *Obs.*; for some unknown reason, as the margin notes, the נ (in other copies the ל) is a large letter, cf. § 100. וְהָיָה § 228. יִגְאָלֵךְ 3 s. m. impf. qal גָּאַל with 2 s. f. suff. יִגְאָל *if he-will-act-the-kinsman's-part-to-thee, well; let him, etc.* חָפֵץ *to be disposed.* לְגָ׳ inf. const. qal גָּאַל with 2 s. f. suff. וּגְ׳ *then I will act the kinsman's part.* אָנֹכִי emphatic, § 276 *c.* חַי־י׳ lit. *Jehovah, a living one,* i. e. *as the Lord liveth.* שִׁכְבִי 2 s. f. imperat. qal שָׁכַב.

14. וַתָּקָם see i. 6. בְּטֶרֶם (*q*ᵉ*rî*, note 'vav redundant') *before,* § 274; the *k*ᵉ*thîbh* is the unusual form בְּטְרוֹם. יַכִּיר 3 s. m. impf. hiph. נָכַר. רֵעַ *fellow,* with full form of 3 s. suff. *before one could recognise another.* יִוָּדַע cf. ver. 3. בָּאָה from בּוֹא see § 249 *e.*

15. הָבִי 2 s. f. imperat. qal יָהַב *give,* § 247. 1 *b* (1). הַמִּ׳ R.V. *mantle.* עָלַיִךְ § 182. אֶחֱזִי 2 s. f. imperat. qal אָחַז with following בְּ *to hold* (for

שְׂעֹרִים וַיָּשֶׁת עָלֶיהָ וַיָּבֹא הָעִיר׃ 16. וַתָּבוֹא אֶל־
חֲמוֹתָהּ וַתֹּאמֶר מִי־אַתְּ בִּתִּי וַתַּגֶּד־לָהּ אֵת כָּל־אֲשֶׁר
עָשָׂה־לָהּ הָאִישׁ׃ 17. וַתֹּאמֶר שֵׁשׁ־הַשְּׂעֹרִים הָאֵלֶּה נָתַן
לִי כִּי אָמַר ‥ אַל־תָּבוֹאִי רֵיקָם אֶל־חֲמוֹתֵךְ׃ 18. וַתֹּאמֶר
שְׁבִי בִתִּי עַד אֲשֶׁר תֵּדְעִין אֵיךְ יִפֹּל דָּבָר כִּי לֹא יִשְׁקֹט
הָאִישׁ כִּי אִם־כִּלָּה הַדָּבָר הַיּוֹם׃

Chapter IV.

1. וּבֹעַז עָלָה הַשַּׁעַר וַיֵּשֶׁב שָׁם וְהִנֵּה הַגֹּאֵל עֹבֵר
אֲשֶׁר דִּבֶּר־בֹּעַז וַיֹּאמֶר סוּרָה שְׁבָה־פֹּה פְּלֹנִי אַלְמֹנִי

אלי קרי ולא כתיב, ver. 17.

אֶחֱזִי the regular form, see § 240. 1 *b*, *Obs.*). בָּהּ § 176, *upon it* בָּ after אָחֵז. וַיָּמָד 3 s. m. impf. qal מָדַד §§ 245 *b*, 227. שֵׁשׁ־שְׂ׳ § 270 *b*. וַיָּשֶׁת §§ 249 *g*, 250 *b*, *Obs.* עָלֶיהָ § 182. וַיָּבֹא a reading of some MSS. is וַתָּבֹא *and she went* (*to the city*).

16. מִי־אַתְּ *who art thou? and how hast thou fared?* וַתַּגֶּד־ 3 s. m. impf. hiph. נָגַד cf. § 227, *Obs.*, and cf. iii. 4.

17. הָאֵלֶּה for const. see § 184 *these six.* For ‗ ‗ cf. iii. 5. The *q'rî* (dropped word for *to me*) indicated in the text only by the points. תָּבוֹאִי 2 s. f. impf. qal בּוֹא.

18. שְׁבִי 2 s. f. imperat. qal יָשַׁב § 247. 1 *b* (1) *sit still.* תֵּדְעִין 2 s. f. impf. qal יָדַע cf. ii. 8. אֵיךְ p. 140. יִפֹּל 3 s. m. impf. qal נָפַל § 244. דָּבָר here (*the*) *matter.* כִּי אִם *unless* i. e. *until.* כִּלָּה 3 s. m. pf. piel כָּלָה.

Chapter IV.

1. הַשַּׁעַר accus. of place; *to the gate.* וַיֵּשֶׁב §§ 247, 227. עֹבֵר ptc. qal, p. 145, note 2. אֲשֶׁר accus., *of whom Boaz spake.* דִּבֶּר־ 3 s. f. piel דִּבֵּר *seghol* before *maqqeph.* סוּרָה 2 s. m. imperat. qal סוּר, see § 219 *a*, *Obs.* שְׁבָה same for יָשַׁב § 247. 1 *b* (1). פְּ״ אַ״ *so and so*, each word means *a certain one* (Gk. ὁ δεῖνα), and the phrase implies that the narrator did not know the kinsman's name. וַיָּסַר § 249 *g*, *pathach* for *qamets chatuph* is due to the semi-guttural ר. וַיֵּשֵׁב cf. וַיֵּשֶׁב above; in pause the original vowel is retained; the margin notes the change of accent, § 77.

וַיָּסַר וַיֵּשֵׁב׃ 2. וַיִּקַּח עֲשָׂרָה אֲנָשִׁים מִזִּקְנֵי הָעִיר
וַיֹּאמֶר שְׁבוּ־פֹה וַיֵּשֵׁבוּ׃ 3. וַיֹּאמֶר לַגֹּאֵל חֶלְקַת הַשָּׂדֶה
אֲשֶׁר לְאָחִינוּ לֶאֱלִימֶלֶךְ מָכְרָה נָעֳמִי הַשָּׁבָה מִשְּׂדֵה
מוֹאָב׃ 4. וַאֲנִי אָמַרְתִּי אֶגְלֶה אָזְנְךָ לֵאמֹר קְנֵה נֶגֶד
הַיֹּשְׁבִים וְנֶגֶד זִקְנֵי עַמִּי אִם־תִּגְאַל גְּאָל וְאִם־לֹא יִגְאַל
הַגִּידָה לִּי וְאֵדְעָ כִּי אֵין זוּלָתְךָ לִגְאוֹל וְאָנֹכִי אַחֲרֶיךָ
וַיֹּאמֶר אָנֹכִי אֶגְאָל׃ 5. וַיֹּאמֶר בֹּעַז בְּיוֹם־קְנוֹתְךָ הַשָּׂדֶה
מִיַּד נָעֳמִי וּמֵאֵת רוּת הַמּוֹאֲבִיָּה אֵשֶׁת־הַמֵּת קָנִיתִי
לְהָקִים שֵׁם־הַמֵּת עַל־נַחֲלָתוֹ׃ 6. וַיֹּאמֶר הַגֹּאֵל לֹא
אוּכַל לִגְאָול־לִי פֶּן־אַשְׁחִית אֶת־נַחֲלָתִי גְּאַל־לְךָ אַתָּה

ואדעה קרי, ibid.   קמץ בז"ק, ver. 4.   מלרע, ver. 1.
יתיר ו', ver. 6.   קנית קרי, ver. 5.

2. וַיִּקַּח § 244 *f.* זִקְ״ אֲ״ §§ 265 (3), 162. זָקֵן *an elder.* שְׁבוּ 2 m. pl. imperat. qal יָשַׁב. וַיֵּ״ note influence of *pause.*

3. Cf. ii. 3. אָח *brother,* § 162. מָכְרָה 3 s. f. pf. qal מָכַר *sold* (not *selleth,* as A.V. and R.V.). הַשָּׁבָה see i. 22.

4. *And I* (emphatic) *said* (to myself) i.e. *determined* אֶגְלֶה § 253, see R.V. marg. לֵאמֹר § 246 *e.* קְנֵה 2 s. m. imperat. qal קָנָה § 253 *a.* ישֵׁב ptc. qal יָשַׁב *inhabitants,* A.V., or *them that sit* (*here*), R.V. אִם־תִּ״ cf. iii. 13. גְּאָל imperat. qal, *qamets* for *pathach,* § 100. יִגְאַל on reading see R.V. marg. הַגִּידָה imperat. hiph. נָגַד, cf. § 219 *a, Obs.* וְאֵדְעָה (*qᵉrî*) 1 s. impf. qal cohort. יָדַע §§ 247. 1 *b* (1), 219 *a, that I may know;* the strengthened form is usual but not invariable (hence *kᵉthîbh* וְאֵדַע) in a clause expressing purpose. אַין p. 142, note 3, and § 276 *d.* זוּ״ *except thee.* אַחֲ״ § 182.

5. קְנוֹתְךָ inf. const. qal קָנָה with 2 s. suff. *in the day of thy buying.* יַד *hand.* מֵאֵת i.e. מִן and אֵת *from with, from.* אֵשֶׁת § 162. הַמֵּת see i. 8. קָנִיתָ (*qᵉrî*) 2 s. m. pf. qal קָנָה; the *kᵉthîbh* קָנִיתִי 1 s. of same, gives no good sense; *also of Ruth the Moabitess, the wife of the dead thou buyest* (*it*). לְהָקִים inf. const. hiph. קוּם. נַחֲלָה *inheritance.*

6. אוּכַל 1 s. impf. hophal (used in qal sense) יָכֹל *be able,* § 198 *a.*

אֶת־גְּאֻלָּתִי כִּי לֹא־אוּכַל לִגְאֹל׃ 7. וְזֹאת לְפָנִים
בְּיִשְׂרָאֵל עַל־הַגְּאֻלָּה וְעַל־הַתְּמוּרָה לְקַיֵּם כָּל־דָּבָר שָׁלַף
אִישׁ נַעֲלוֹ וְנָתַן לְרֵעֵהוּ וְזֹאת הַתְּעוּדָה בְּיִשְׂרָאֵל׃ 8. וַיֹּאמֶר
הַגֹּאֵל לְבֹעַז קְנֵה־לָךְ וַיִּשְׁלֹף נַעֲלוֹ׃ 9. וַיֹּאמֶר בֹּעַז
לַזְּקֵנִים וְכָל־הָעָם עֵדִים אַתֶּם הַיּוֹם כִּי קָנִיתִי אֶת־
כָּל־אֲשֶׁר לֶאֱלִימֶלֶךְ וְאֵת כָּל־אֲשֶׁר לְכִלְיוֹן וּמַחְלוֹן מִיַּד
נָעֳמִי׃ 10. וְגַם אֶת־רוּת הַמֹּאֲבִיָּה אֵשֶׁת מַחְלוֹן קָנִיתִי
לִי לְאִשָּׁה לְהָקִים שֵׁם־הַמֵּת עַל־נַחֲלָתוֹ וְלֹא־יִכָּרֵת שֵׁם־
הַמֵּת מֵעִם אֶחָיו וּמִשַּׁעַר מְקוֹמוֹ עֵדִים אַתֶּם הַיּוֹם׃
11. וַיֹּאמְרוּ כָּל־הָעָם אֲשֶׁר־בַּשַּׁעַר וְהַזְּקֵנִים עֵדִים יִתֵּן
יְהוָה אֶת־הָאִשָּׁה הַבָּאָה אֶל־בֵּיתֶךָ כְּרָחֵל ׀ וּכְלֵאָה אֲשֶׁר
בָּנוּ שְׁתֵּיהֶם אֶת־בֵּית יִשְׂרָאֵל וַעֲשֵׂה־חַיִל בְּאֶפְרָתָה
וּקְרָא־שֵׁם בְּבֵית לָחֶם׃ 12. וִיהִי בֵיתְךָ כְּבֵית פֶּרֶץ

לִגְאָל־ inf. const. qal, the long ō of the *K^ethîbh* לגאול could not stand before maqqeph § 48. 3, hence the marg. note 'redundant ו.' לִי *for myself.* אַשְׁ״ 1 s. impf. hiph. שָׁחַת.

7. לְפָנִים p. 140, *and this was formerly* (*the custom*) *in Israel concerning* (עַל) *redemption and concerning exchange.* לְקַיֵּם inf. const. piel קום § 249 *f*, *to confirm.* לְרֵעֵהוּ iii. 14. הַתְּע״ *the* (*manner of*) *attestation.*

9. אַתֶּם § 176.

10. יִכָּרֵת 3 s. m. impf. niph. כָּרַת *cut off.* מֵעִם cf. מֵאֵת ver. 5 *from.* אֵת § 162.

11. עֵדִים (*we are*) *witnesses.* יִתֵּן § 244 *c.* Jussive sense, *may Jehovah make.* הַבָּאָה ptc. fem. qal בוא, cf. i. 15, 22; iv. 3. בֵּיתֶךָ § 162 *seghol* for *sh^eva* with accent. כְּרָ״ *like Rachel.* בָּנוּ 3 pl. pf. qal בָּנָה. שְׁתֵּיהֶם for שְׁתֵּי see § 266, note 2, *both of them.* עֲשֵׂה 2 s. m. imperat. qal עָשָׂה see R.V. marg. *and do thou worthily in Ephrathah.* קְרָא imperat. qal *call thou a name in Bethlehem*, i. e. probably *be famous.*

12. וִיהִי § 254 *b.* פֶּרֶץ *Perez.* אֲשֶׁר accus. *whom Tamar bare to Judah.*

אֲשֶׁר־יָלְדָה תָמָר לִיהוּדָה מִן־הַזֶּרַע אֲשֶׁר יִתֵּן יְהוָה לְךָ
מִן־הַנַּעֲרָה הַזֹּאת׃ 13. וַיִּקַּח בֹּעַז אֶת־רוּת וַתְּהִי־לוֹ
לְאִשָּׁה וַיָּבֹא אֵלֶיהָ וַיִּתֵּן יְהוָה לָהּ הֵרָיוֹן וַתֵּלֶד בֵּן׃
14. וַתֹּאמַרְנָה הַנָּשִׁים אֶל־נָעֳמִי בָּרוּךְ יְהוָה אֲשֶׁר לֹא
הִשְׁבִּית לָךְ גֹּאֵל הַיּוֹם וְיִקָּרֵא שְׁמוֹ בְּיִשְׂרָאֵל׃ 15. וְהָיָה
לָךְ לְמֵשִׁיב נֶפֶשׁ וּלְכַלְכֵּל אֶת־שֵׂיבָתֵךְ כִּי כַלָּתֵךְ אֲשֶׁר־
אֲהֵבַתֶךְ יְלָדַתּוּ אֲשֶׁר־הִיא טוֹבָה לָךְ מִשִּׁבְעָה בָּנִים׃
16. וַתִּקַּח נָעֳמִי אֶת־הַיֶּלֶד וַתְּשִׁתֵהוּ בְחֵיקָהּ וַתְּהִי־לוֹ
לְאֹמֶנֶת׃ 17. וַתִּקְרֶאנָה לוֹ הַשְּׁכֵנוֹת שֵׁם לֵאמֹר יֻלַּד־בֵּן
לְנָעֳמִי וַתִּקְרֶאנָה שְׁמוֹ עוֹבֵד הוּא אֲבִי־יִשַׁי אֲבִי דָוִד׃
18. וְאֵלֶּה תּוֹלְדוֹת פָּרֶץ פֶּרֶץ הוֹלִיד אֶת־חֶצְרוֹן׃
19. וְחֶצְרוֹן הוֹלִיד אֶת־רָם וְרָם הוֹלִיד אֶת־עַמִּינָדָב׃

קמץ בז״ק, ver. 18.

13. וַיִּקַּח ver. 2. וַתְּהִי § 254, with לְ *she became.* וַיָּבֹא 3 s. m. impf. qal בּוא. אֵלֶיהָ § 182. הֵרָיוֹן § 262 *conception.* וַתֵּלֶד § 247. 1 b (1).

14. ותֹּא״ 3 pl. f. impf. qal אָמַר. הַנָּשִׁים § 162. הִשְׁבִּית hiph. שָׁבַת, with לָךְ *caused to cease for thee, let thee want.* וְיִקָּרֵא niph. קָרָא cf. ver. 11, probably in jussive sense, referring to the son, *and let his name be famous in Israel*, R.V.

15. וְהָיָה pf. with ו consec. מֵשִׁיב ptc. hiph. שׁוּב *a restorer.* ולְכַ״ inf. const. pilpel כּוּל § 249 *f.* שֵׂיבָה *grey hair, old age.* כַּלָּתֵךְ from כַּלָּה. אֲהֵ״ 3 s. f. pf. qal אָהֵב with 2 s. f. suff. (this verb takes *tsere* with second rad. in *pause* or before suff.). יְלָדַתּוּ 3 s. f. pf. qal יָלַד with 3 s. m. suff. אֲשֶׁר־הִיא *who*, § 187. 1. Subst. verb implied, emphatic, § 276 *a.*

16. ותְּשִׁ״ 3 s. f. impf. qal שִׁית with 3 s. suff. § 250 *b.*

17. וַתִּקְ״ 3 pl. f. impf. qal קָרָא. לוֹ for dagh. see § 37. 3. הַשְּׁכֵנוֹת pl. fem. ptc. qal שָׁכֵן lit. *female inhabitants, the women her neighbours.* יֻלַּד 3 s. m. pf. pual יָלַד. יִשַׁי *Ishai* or *Jesse.* אֲבִי § 162.

18. הוֹלִיד 3 s. m. pf. hiph. יָלַד. Proper names to the end to be transliterated as in R.V.

20. וְעַמִּינָדָב הוֹלִיד אֶת־נַחְשׁוֹן וְנַחְשׁוֹן הוֹלִיד אֶת־שַׂלְמָה׃

21. וְשַׂלְמוֹן הוֹלִיד אֶת־בֹּעַז וּבֹעַז הוֹלִיד אֶת־עוֹבֵד׃

22. וְעֹבֵד הוֹלִיד אֶת־יִשָׁי וְיִשַׁי הוֹלִיד אֶת־דָּוִד׃

קמץ בז״ק, ver. 22.

סכום פסוקי דספר רות שמנים וחמשה. וסימנו סורה שבה פה פלני אלמני. וחציו ותאמר רות המואביה גם כי אמר אלי׃

20. שַׂלְמָה *Salmah*, the same with שַׂלְמוֹן *Salmon*; cf. Mark i. 4.

The Massoretic note reads thus: 'The number of verses in the book of Ruth (is) eighty and five; and its symbol (is) פה (in the verse) פְּלֹנִי אַלְמֹנִי, i. e. iv. 1. (פ = 80, ה = 5); and its middle (is at the words) וַתֹּאמֶר ר״ (ii. 21, see note).

CHAPTER III.

SELECT PSALMS, WITH BRIEF NOTES.

304. As a rule, every verse in the poetical books is divided into two clauses,—parallel to each other, mostly in one of the following ways:

Continuance: the second clause adding some particular to the first.

Repetition: the second varying or strengthening the meaning of the first.

Contrast: the second being the converse of the former.

Reason, or explanation.

The parallel clauses are separated by the accent *athnach*, marked in the English versions by a colon.

In the poetical books, Job, Proverbs and Psalms (אֱמֶת, from the initial letters of their Hebrew titles, איוב משלי תהלים), the system of accents, both as marks of punctuation and as musical notes, is specially complicated and difficult; and it need not at this stage detain the learner. The only accents here given,

therefore, are *athnach* and *silluq;* to which, in the prophetic passages (accented in Hebrew as prose), the *zaqephs* (commas) have been added.

It is suggested that these Psalms should be committed to memory.

305. PSALM I.

THE BLESSEDNESS OF THE RIGHTEOUS.

1. אַשְׁרֵי הָאִישׁ אֲשֶׁר לֹא הָלַךְ בַּעֲצַת רְשָׁעִים וּבְדֶרֶךְ
חַטָּאִים לֹא עָמָד וּבְמוֹשַׁב לֵצִים לֹא יָשָׁב׃ 2. כִּי אִם־
בְּתוֹרַת יְהוָה חֶפְצוֹ וּבְתוֹרָתוֹ יֶהְגֶּה יוֹמָם וָלָיְלָה׃
3. וְהָיָה כְּעֵץ שָׁתוּל עַל־פַּלְגֵי מָיִם אֲשֶׁר פִּרְיוֹ ׀ יִתֵּן בְּעִתּוֹ
וְעָלֵהוּ לֹא יִבּוֹל וְכֹל אֲשֶׁר־יַעֲשֶׂה יַצְלִיחַ׃ 4. לֹא כֵן
הָרְשָׁעִים כִּי אִם־כַּמֹּץ אֲשֶׁר־תִּדְּפֶנּוּ רוּחַ׃ 5. עַל־כֵּן
לֹא־יָקֻמוּ רְשָׁעִים בַּמִּשְׁפָּט וְחַטָּאִים בַּעֲדַת צַדִּיקִים׃
6. כִּי־יוֹדֵעַ יְהוָה דֶּרֶךְ צַדִּיקִים וְדֶרֶךְ רְשָׁעִים תֹּאבֵד׃

PSALM I.

In this Psalm the *Raphè* is introduced, as in Dr. Ginsburg's edition of the Massora.

1. אַשְׁרֵי *O the happiness(es) of!* See § 288 *b*. הָלַךְ for the tense in this and the following verbs see § 278 *b*. Note the double climax, verbs and nouns. רְשָׁעִים etc., observe the omission of the articles or the reverse with these words throughout the Psalm. 2. כִּי אִם (usual form of contrast after negative sentence) lit. *but if*, parenthetical; implying 'then happiness is his.' לָיְלָה accusative, adverbial. 3. פַּלְגֵי מָיִם used of artificial watercourses. יַצְלִיחַ hiph. The best construction seems to be *whatsoever he doeth he shall cause to prosper;* or perhaps 'whatsoever,' etc. may be the subject. See R.V. marg. 4. תִּדְּפֶנּוּ impf. qal 3 s. f. of נָדַף with 3 suff., § 235, p. 101. Rel. clause, see § 297 *a*, p. 161. 6. תֹּאבֵד the 'way' is lost, like the vanishing of a track in the wilderness.

306. PSALM XIX.

THE TWOFOLD REVELATION OF GOD.

1. לַמְנַצֵּחַ מִזְמוֹר לְדָוִד׃ 2. הַשָּׁמַיִם מְסַפְּרִים כְּבוֹד־
אֵל וּמַעֲשֵׂה יָדָיו מַגִּיד הָרָקִיעַ׃ 3. יוֹם לְיוֹם יַבִּיעַ אֹמֶר
וְלַיְלָה לְּלַיְלָה יְחַוֶּה־דָּעַת׃ 4. אֵין אֹמֶר וְאֵין דְּבָרִים
בְּלִי נִשְׁמָע קוֹלָם׃ 5. בְּכָל־הָאָרֶץ ׀ יָצָא קַוָּם וּבִקְצֵה
תֵבֵל מִלֵּיהֶם לַשֶּׁמֶשׁ שָׂם אֹהֶל בָּהֶם׃ 6. וְהוּא כְּחָתָן
יֹצֵא מֵחֻפָּתוֹ יָשִׂישׂ כְּגִבּוֹר לָרוּץ אֹרַח׃ 7. מִקְצֵה הַשָּׁמַיִם ׀
מוֹצָאוֹ וּתְקוּפָתוֹ עַל־קְצוֹתָם וְאֵין נִסְתָּר מֵחַמָּתוֹ׃

PSALM XIX.

Observe that in this and many other Psalms the title counts as a separate verse. Hence a difference in verse-numbering between the Hebrew and English.

1. מְנַצֵּחַ, נָצַח *shine*, qal obs., hence piel *outshine*, ptc. *outshining*, presiding over, spec. of a choir: as subst. *precentor*. לְ prefix, (dedicated) *to*. See § 288 *c*. מִזְמוֹר noun, from זָמַר to *vibrate*, as a musical string, *ψάλλειν*, hence *Psalm*. לְדָוִד (attributed) *to David*. **2.** מְסַפְּרִים. The ptc. (piel), also מַגִּיד (hiph. נָגַד), denotes what is continuous, § 278. See on ver. 4. אֵל *the Mighty One;* appellation of the universal Deity, the Creator. In ver. 8 onwards, He is spoken of in His special relation to His people, JEHOVAH. **3.** יַבִּיעַ impf. hiph. of נָבַע. יְחַוֶּה fut. piel of חָוָה (qal obs. to *breathe*). **4.** אֵין see § 276 *d*. בְּלִי p. 142, note 4, *without being-heard their voice;* i.e. either 'there is no speech .... *in which their voice is unheard,*' as A.V.: or in apposition with the former clause, '*their voice cannot be heard,*' as R.V. (so Addison's paraphrase). נִשְׁמָע perf. 'The participles (ver. 2) declare a *continual* announcement; the imperfects (ver. 3) a *reiterated* testimony, this perfect an *established* fact.'—*Driver*. **5.** קַוָּם *thin line, cord*, hence perhaps 'chord,' i.e. of music. LXX *φθόγγος*, so quoted in N.T. Rom. x. 18. But Delitzsch and others prefer *measuring-line*, betokening the compass of their influence. 7. מִקְצֵה daghesh omitted in ק, as often before vocal *sh'va;* see Gesenius, *Gram.* § 21, *m*. קְצוֹתָם *their extremities*, i.e. those of the

8. תּוֹרַת יְהֹוָה תְּמִימָה מְשִׁיבַת נָפֶשׁ עֵדוּת יְהֹוָה נֶאֱמָנָה
מַחְכִּימַת פֶּתִי׃ 9. פִּקּוּדֵי יְהֹוָה יְשָׁרִים מְשַׂמְּחֵי־לֵב
מִצְוַת יְהֹוָה בָּרָה מְאִירַת עֵינָיִם׃ 10. יִרְאַת יְהֹוָה ׀
טְהוֹרָה עוֹמֶדֶת לָעַד מִשְׁפְּטֵי־יְהֹוָה אֱמֶת צָדְקוּ יַחְדָּו׃
11. הַנֶּחֱמָדִים מִזָּהָב וּמִפַּז רָב וּמְתוּקִים מִדְּבַשׁ וְנֹפֶת
צוּפִים׃ 12. גַּם־עַבְדְּךָ נִזְהָר בָּהֶם בְּשָׁמְרָם עֵקֶב רָב׃
13. שְׁגִיאוֹת מִי־יָבִין מִנִּסְתָּרוֹת נַקֵּנִי׃ 14. גַּם מִזֵּדִים ׀
חֲשֹׂךְ עַבְדֶּךָ אַל־יִמְשְׁלוּ־בִי אָז אֵיתָם וְנִקֵּיתִי מִפֶּשַׁע
רָב׃ 15. יִהְיוּ לְרָצוֹן ׀ אִמְרֵי־פִי וְהֶגְיוֹן לִבִּי לְפָנֶיךָ יְהֹוָה
צוּרִי וְגוֹאֲלִי׃

heavens. 8. יהוה. See on ver. 2. מְשִׁיבַת ptc. hiph. of שׁוּב *causing to turn*, *restoring*, as R.V. עֵדוּת *testimony*, in a special sense; used of the Ten Commandments, Ex. xxv. 21; so in the phrase, 'ark of the testimony,' ver. 22. 9. בָּרָה *pure* or *bright*, used Song vi. 10 of the sun. מְאִירַת ptc. hiph. אור. 10. טְהוֹרָה *pure* or *free from blemish*. אֱמֶת *truth;* the clause here terminating. צָדְקוּ יַחְדָּו *they are altogether right.* 11. הַנֶּחֱמָדִים ptc. pl. niph., the article with demonstrative force. מִזָּהָב, מִפָּז, the מִן of comparison. נֹפֶת *distillatio*. צוּפִים, derived from צוּף to *overflow*, that which *overflows;* hence *honeycomb*. 12. גַּם *moreover:* besides what they are in themselves, their effect is great. עַבְדְּךָ *Thy servant*, i. e. the Psalmist himself. The interpretation 'Thy servant *Israel*' (Cheyne) is unnecessary. בְּשָׁמְרָם inf. with suff. עֵקֶב *result*, hence wages as the sequel of work. 13. שְׁגִיאוֹת only here; from שָׁגָה to *wander; errors*. מִנִּסְתָּרוֹת ptc. pl. f. niph. of סָתַר with prep. מִן, agreeing with שְׁגִיאוֹת understood from former clause: *those* (transgressions) *which are hidden*. נַקֵּנִי imper. piel from נָקָה with suff., *cleanse me*. 14. מִזֵּדִים (זֵד from זוד to *boil over*, be arrogant) m. and therefore not directly referring to שְׁגִיאוֹת ('arrogant men,' 'the proud,' Cheyne). But most commentators understand *sins* (Delitzsch, Perowne). אֵיתָם 1 s. impf. (in pause for אֵיתַם) from תָּמַם. *I shall be upright.* נִקֵּיתִי 1 s. pf. niph. from נָקָה *I shall be cleansed.* רָב *great* (not *the* great, as A.V.). 15. לְרָצוֹן *for acceptance* (so Isa. lx. 7, etc.); לְ = *els*. וְגוֹאֲלִי qal part. m. with suff. גָּאַל to *deliver*, vindicate, redeem; 'Goel.'

307. PSALM XXIII.

THE SHEPHERD PSALM.

1. מִזְמוֹר לְדָוִד יְהוָה רֹעִי לֹא אֶחְסָר׃ 2. בִּנְאוֹת
דֶּשֶׁא יַרְבִּיצֵנִי עַל־מֵי מְנֻחוֹת יְנַהֲלֵנִי׃ 3. נַפְשִׁי יְשׁוֹבֵב
יַנְחֵנִי בְמַעְגְּלֵי־צֶדֶק לְמַעַן שְׁמוֹ׃ 4. גַּם כִּי־אֵלֵךְ בְּגֵיא
צַלְמָוֶת לֹא־אִירָא רָע כִּי־אַתָּה עִמָּדִי שִׁבְטְךָ וּמִשְׁעַנְתֶּךָ
הֵמָּה יְנַחֲמֻנִי׃ 5. תַּעֲרֹךְ לְפָנַי ׀ שֻׁלְחָן נֶגֶד צֹרְרָי דִּשַּׁנְתָּ
בַשֶּׁמֶן רֹאשִׁי כּוֹסִי רְוָיָה׃ 6. אַךְ טוֹב וָחֶסֶד יִרְדְּפוּנִי
כָּל־יְמֵי חַיָּי וְשַׁבְתִּי בְּבֵית־יְהוָה לְאֹרֶךְ יָמִים׃

Psalm XXIII.

1. רֹעִי. Properly ptc. of רָעָה with suff. 2. נְאוֹת, מְנֻחוֹת pl. to give emphasis. רָבַץ (in hiph.), נָהַל (in piel); technical terms for tending a flock. For 'pastures of greenness,' 'waters of rest,' see § 294 *a*. 3. יְשׁוֹבֵב impf. polel (§ 249) of שׁוּב. *He restores* or *refreshes*. See on Ps. xix. 8. נַפְשִׁי *my life;* keeping up the pastoral imagery. יַנְחֵנִי impf. hiph. of נָחָה. צֶדֶק *rightness*, the right paths, most suitable to the flock. 4. צַלְמָוֶת (strengthened form of צֶלֶם) *thick darkness* (properly pointed צַלְמוּת). But some (LXX, al.) regard the word as compounded with מָוֶת *death*. The literal reference is to some darkly-shadowed ravine, along which the flock is led. For conditional clause (two impfs.) see § 279. 5. לְפָנַי pl. with prep. and suff., as prep., *before me*. נֶגֶד acc. as prep. *in the presence of*. (Note the entire change of figure to that of a festival.) דִּשַּׁנְתָּ piel of דָּשֵׁן *to be fat*. The *festal* anointing is here intended (cp. xcii. 10; Luke vii. 46). רְוָיָה a noun f. 'abundance': lit. *my cup* (is) *abundance*, or 'an overflow.' 6. אַךְ prob. *only: nothing but goodness and mercy*. שַׁבְתִּי from שׁוּב (with וְ consec.) *I shall return* ('and abide' understood), i. e. 'I shall again abide.' But it is generally regarded as an anomalous form from יָשַׁב for יָשַׁבְתִּי, the ְ having dropped from the text, 'and I shall dwell'; or perhaps for שִׁבְתִּי, *pathach* being for some unknown reason—perhaps by mistake—substituted for *chireq;* inf. const. שֶׁבֶת with 1 suff. 'my dwelling (shall be).' לְאֹרֶךְ יָמִים 'for length of days,' *for ever*.

308. PSALM XXIV.

JEHOVAH ENTERING HIS SANCTUARY.

1. לְדָוִד מִזְמוֹר לַיהוָה הָאָרֶץ וּמְלוֹאָהּ תֵּבֵל וְיֹשְׁבֵי
בָהּ׃ 2. כִּי הוּא עַל־יַמִּים יְסָדָהּ וְעַל־נְהָרוֹת יְכוֹנְנֶהָ׃
3. מִי־יַעֲלֶה בְהַר יְהוָה וּמִי־יָקוּם בִּמְקוֹם קָדְשׁוֹ׃ 4. נְקִי
כַפַּיִם וּבַר לֵבָב אֲשֶׁר לֹא־נָשָׂא לַשָּׁוְא נַפְשִׁו וְלֹא נִשְׁבַּע
לְמִרְמָה׃ 5. יִשָּׂא בְרָכָה מֵאֵת יְהוָה וּצְדָקָה מֵאֱלֹהֵי
יִשְׁעוֹ׃ 6. זֶה דּוֹר דֹּרְשָׁו מְבַקְשֵׁי פָנֶיךָ יַעֲקֹב סֶלָה׃
7. שְׂאוּ שְׁעָרִים רָאשֵׁיכֶם וְהִנָּשְׂאוּ פִּתְחֵי עוֹלָם וְיָבוֹא

דורשיו ק׳, ver. 6. נפשי ק׳, ibid. ו׳ ועירא, ver. 4.

PSALM XXIV.

1. לְדָוִד מִזְמוֹר. Unusual order of the words, '(A Poem) *of David: a Psalm.*' ליהוה. The possessive לְ, see § 289 *c.* יֹשְׁבֵי בָהּ const. state without genitive relation. See Gesenius, *Gram.*, § 130 *a.* 2. הוא emphatic, § 276 *c.* יְסָדָהּ impf. denoting continuity. יְכוֹנְנֶהָ polel of כון, f. suff., form altered from יְכוֹנְנָהּ by accent. 3. הַר יהוה *the hill of the Lord*, Zion, compared with הָאָרֶץ, ver. 1, as pre-eminently His, *the place of His holiness.* See § 289 *a.* This connection shows the unity of the Psalm (as against Cheyne). 4. נְקִי כַפַּיִם adj. in const. state, *pure of palms*, or hands. נָשָׂא. To *lift up the soul* to anything in Heb. idiom means 'to set the heart upon.' שָׁוְא lit. 'emptiness,' *falsehood.* Observe the Massoretic notes: the little ו in שָׁוְא, and the *chireq* instead of *cholem* in נַפְשִׁו, as though the punctuators read 'My soul,' God being the speaker. Compare the Third Commandment, 'Thou shalt not lift up the Name of the Lord thy God לַשָּׁוְא.' 5. יִשָּׂא in evident reference to נָשָׂא in ver. 4. צְדָקָה 'righteousness' is often used for 'favour,' the thought being of the Divine faithfulness (ἐλεημοσύνην LXX). 6. דור 'generation,' i.e. *class of men.* The verbs דָּרַשׁ and בִּקֵּשׁ (in piel) are parallel—*seek, enquire after.* יַעֲקֹב *Jacob*, either, with אֱלֹהֵי understood, voc. 'O *God* of Jacob'; so the LXX reads τὸ πρόσωπον τοῦ Θεοῦ Ἰακώβ; or else in apposition with דור (*this is*) *Jacob*, i.e. the true Jacob. The former is generally preferred (R.V. and marg.). סֶלָה *pause*, i.e. for the singer or singers, while the instruments play a symphony; LXX διάψαλμα. 7. שְׂאוּ imper. qal נָשָׂא.

מֶלֶךְ הַכָּבוֹד׃ 8. מִי זֶה מֶלֶךְ הַכָּבוֹד יְהוָה עִזּוּז וְגִבּוֹר
יְהוָה גִּבּוֹר מִלְחָמָה׃ 9. שְׂאוּ שְׁעָרִים ׀ רָאשֵׁיכֶם וּשְׂאוּ
פִּתְחֵי עוֹלָם וְיָבֹא מֶלֶךְ הַכָּבוֹד׃ 10. מִי הוּא זֶה מֶלֶךְ
הַכָּבוֹד יְהוָה צְבָאוֹת הוּא מֶלֶךְ הַכָּבוֹד סֶלָה׃

309. PSALM XXIX.

A STORM-PIECE.

1. מִזְמוֹר לְדָוִד הָבוּ לַיהוָה בְּנֵי אֵלִים הָבוּ לַיהוָה
כָּבוֹד וָעֹז׃ 2. הָבוּ לַיהוָה כְּבוֹד שְׁמוֹ הִשְׁתַּחֲווּ לַיהוָה
בְּהַדְרַת־קֹדֶשׁ׃ 3. קוֹל יְהוָה עַל־הַמָּיִם אֵל־הַכָּבוֹד
הִרְעִים יְהוָה עַל־מַיִם רַבִּים׃ 4. קוֹל־יְהוָה בַּכֹּחַ קוֹל
יְהוָה בֶּהָדָר׃ 5. קוֹל יְהוָה שֹׁבֵר אֲרָזִים וַיְשַׁבֵּר יְהוָה
אֶת־אַרְזֵי הַלְּבָנוֹן׃ 6. וַיַּרְקִידֵם כְּמוֹ־עֵגֶל לְבָנוֹן וְשִׂרְיֹן

The loftiness of the gate was an Eastern symbol. פִּתְחֵי עוֹלָם 'doors of everlastingness,' or 'of antiquity': *ye ancient doors*, as R.V. marg. *The King of the glory*—note the art. as symbolised by the ark. Comp. Acts vii. 2 'the God of the glory,' in ref. to the special manifestation. **8.** זֶה with pause-accent, *Who is this? The King of the glory?* מִלְחָמָה alludes to the conquests which preceded the dedication of the Tabernacle. **10.** הוּא renders the question more emphatic: pause-accent on זֶה repeated. יהוה צְבָאוֹת. See § 287 *a*, *Obs.*, *Jehovah* (God) *of hosts*.

Psalm XXIX.

1. הָבוּ imper. of יָהַב § 247 *b* 1, *ascribe*. בְּנֵי אֵלִים voc. *ye sons of mighty ones*. **2.** כְּבוֹד שְׁמוֹ *the glory due to His name*; see § 289 *b*. הִשְׁתַּחֲווּ see § 206, *Obs.* 1, and § 253, *note*, p. 126. הַדְרַת־קֹדֶשׁ *splendour of sacredness*: 'holy array,' R.V. marg. **3.** The breaking of the thunder-storm: הַמָּיִם *the waters* 'above the firmament,' Gen. i. 7, the clouds of heaven. **4.** Preps. with nouns, with adj. force; see § 294 *c*. **5.** The storm bursts over the mountain district of *Lebanon*. **6.** יַרְקִידֵם *He makes them leap*, i. e. the cedars, wildly tossing their branches. כְּמוֹ a poetical

כְּמוֹ בֶן־רְאֵמִים׃ 7. קוֹל־יְהוָה חֹצֵב לַהֲבוֹת אֵשׁ׃
8. קוֹל יְהוָה יָחִיל מִדְבָּר יָחִיל יְהוָה מִדְבַּר קָדֵשׁ׃
9. קוֹל יְהוָה ׀ יְחוֹלֵל אַיָּלוֹת וַיֶּחֱשֹׂף יְעָרוֹת וּבְהֵיכָלוֹ
כֻּלּוֹ אֹמֵר כָּבוֹד׃ 10. יְהוָה לַמַּבּוּל יָשָׁב וַיֵּשֶׁב יְהוָה
מֶלֶךְ לְעוֹלָם׃ 11. יְהוָה עֹז לְעַמּוֹ יִתֵּן יְהוָה ׀ יְבָרֵךְ
אֶת־עַמּוֹ בַשָּׁלוֹם׃

310. PSALM LXXX. 9–20.

THE PARABLE OF THE TRANSPLANTED VINE.

9. גֶּפֶן מִמִּצְרַיִם תַּסִּיעַ תְּגָרֵשׁ גּוֹיִם וַתִּטָּעֶהָ׃ 10. פִּנִּיתָ
לְפָנֶיהָ וַתַּשְׁרֵשׁ שָׁרָשֶׁיהָ וַתְּמַלֵּא־אָרֶץ׃ 11. כָּסּוּ הָרִים

form for כְּ *as.* שִׂרְיוֹן *Sirion*, the Sidonian name for Mount Hermon, Deut. iii. 9. Not the cedars only, but the mountains themselves seem shaken. בֶּן־רְאֵמִים lit. *a son of wild oxen.* 7. חֹצֵב *cleaving*, in reference to the forked and scattered appearance of the lightnings. 8. יָחִיל impf. hiph. from חוּל, to be rendered as pres., § 278. קָדֵשׁ the wilderness of the Exodus. 9. The storm has now travelled southwards; its effect upon *the hinds*, and its stripping the woods of their bark and foliage, are its well-known accompaniments. הֵיכָלוֹ *His palace*, either the heavens (Delitzsch, Cheyne), or the universe (Jennings and Lowe), or the Temple in Jerusalem, from which the awe-stricken worshippers watch the progress of the storm. כֻּלּוֹ אֹמֵר כָּבוֹד *all of it*, i. e. all that is therein, (is) *saying, Glory!* 10. מַבּוּל elsewhere always refers to the Noachic deluge; the 'type of all subsequent openings of the floodgates of heaven' (Jennings and Lowe). '*He sate .... and sitteth.*' 11. בַּשָּׁלוֹם. The passing of the tempest and of the rain-torrent accompanying are to the worshippers a sign of *peace*.

PSALM LXXX. 9–20.

9. תַּסִּיעַ hiph. of נָסַע. *Thou hast transplanted.* תִּטָּעֶהָ fut. qal of נָטַע with suff. 10. פִּנִּיתָ (piel of פָּנָה) *Thou didst remove*, obj. understood: 'whatever stood in the way.' שָׁרָשֶׁיהָ cognate acc., § 277 *b*. 11. כָּסּוּ

צִלָּהּ וַעֲנָפֶיהָ אַרְזֵי־אֵל׃ 12. תְּשַׁלַּח קְצִירֶהָ עַד־יָם
וְאֶל־נָהָר יוֹנְקוֹתֶיהָ׃ 13. לָמָּה פָּרַצְתָּ גְדֵרֶיהָ וְאָרוּהָ
כָּל־עֹבְרֵי דָרֶךְ׃ 14. יְכַרְסְמֶנָּה חֲזִיר מִיָּעַר וְזִיז שָׂדַי
יִרְעֶנָּה׃ 15. אֱלֹהִים צְבָאוֹת שׁוּב־נָא הַבֵּט מִשָּׁמַיִם
וּרְאֵה וּפְקֹד גֶּפֶן זֹאת׃ 16. וְכַנָּה אֲשֶׁר־נָטְעָה יְמִינֶךָ
וְעַל־בֵּן אִמַּצְתָּה לָּךְ׃ 17. שְׂרֻפָה בָאֵשׁ כְּסוּחָה מִגַּעֲרַת
פָּנֶיךָ יֹאבֵדוּ׃ 18. תְּהִי־יָדְךָ עַל־אִישׁ יְמִינֶךָ עַל־בֶּן־אָדָם
אִמַּצְתָּ לָּךְ׃ 19. וְלֹא־נָסוֹג מִמֶּךָּ תְּחַיֵּנוּ וּבְשִׁמְךָ נִקְרָא׃
20. יְהוָֹה אֱלֹהִים צְבָאוֹת הֲשִׁיבֵנוּ הָאֵר פָּנֶיךָ וְנִוָּשֵׁעָה׃

כ׳ רבתי, ver. 16. ע׳ תלויה, ver. 14.

pual from כָּסַח (with ַ instead of ָ). צִלָּהּ (by) *its shade;* see § 277 *d.* עֲנָפֶיהָ (by) *its boughs;* the vine clustering round the forest trees. See R.V. marg. Some, however, render 'its boughs (were like) cedars.' אַרְזֵי־אֵל 'cedars of God,' *mighty cedars,* § 294 *e.* **12.** יָם *the* (Mediterranean) *Sea.* נָהָר *the River* (Euphrates). **13.** אָרוּהָ from אָרָה with suff. **14.** יְכַרְסְמֶנָּה impf. of quadriliteral verb כִּרְסֵם like piel. Cp. § 249 *f, ravages.* Observe Massoretic note on מִיָּעַר (*the suspended* ע, from תָּלָה *to suspend*), marking, it is supposed, the middle letter of the Psalms. זִיז noun from זוז *to flash,* hence *to move about: the moving creature,* or wild beast. יִרְעֶנָּה fut. qal of רָעָה with suff. **15.** אֱלֹהִים not in const. state. This departure from rule has been accounted for by supposing that some redactor has in many of the Psalms (xlii–lxxxiii) substituted אֱלֹהִים for יהוה, see § 287 *a, Obs.* In ver. 20 and Ps. lxxxiv. 9 יהוה has been reinstated (Gesenius). הַבֵּט hiph. of נָבַט. **16.** כַּנָּה (Massoretic note calls attention to the *large* כ). Probably a noun, *stock;* but some explain it as a verb imper. qal, from כָּנַן, *maintain,* with ה paragogic. בֵּן 'son,' metonym. for *branch.* אִמַּצְתָּ for omission of relative see § 297 *c.* So ver. 18. **17.** יֹאבֵדוּ *they perish,* passing from the allegory to the application. **18.** עַל *over,* by way of protection. אִישׁ יְמִינֶךָ *the man of* (supported by) *thy right hand,* § 289 *b,* Israel personified. **19.** נָסוֹג 1 pl. impf. qal of סוג (the niph. 3 m. pf. would be of the same form). תְּחַיֵּנוּ 2 s. impf. piel of חָיָה with suff., *Thou wilt restore us to life.* **20.** For אֱלֹהִים see on ver. 15. הָאֵר imper. hiph. of אור. נִוָּשֵׁעָה 1 pl. impf. niph. of יָשַׁע with ה paragogic.

311. PSALM LXXXIV.

LONGING FOR THE SANCTUARY.

1. לַמְנַצֵּחַ עַל־הַגִּתִּית לִבְנֵי־קֹרַח מִזְמוֹר׃ 2. מַה
יְּדִידוֹת מִשְׁכְּנוֹתֶיךָ יְהוָה צְבָאוֹת׃ 3. נִכְסְפָה וְגַם־כָּלְתָה
נַפְשִׁי לְחַצְרוֹת יְהוָה לִבִּי וּבְשָׂרִי יְרַנְּנוּ אֶל־אֵל חָי׃
4. גַּם־צִפּוֹר מָצְאָה בַיִת וּדְרוֹר קֵן לָהּ אֲשֶׁר־שָׁתָה
אֶפְרֹחֶיהָ אֶת־מִזְבְּחוֹתֶיךָ יְהוָה צְבָאוֹת מַלְכִּי וֵאלֹהָי׃
5. אַשְׁרֵי יוֹשְׁבֵי בֵיתֶךָ עוֹד יְהַלְלוּךָ סֶּלָה׃ 6. אַשְׁרֵי
אָדָם עוֹז־לוֹ בָךְ מְסִלּוֹת בִּלְבָבָם׃ 7. עֹבְרֵי בְּעֵמֶק
הַבָּכָא מַעְיָן יְשִׁיתוּהוּ גַּם־בְּרָכוֹת יַעְטֶה מוֹרֶה׃ 8. יֵלְכוּ

ק׳ ותהי, ver. 4.

Psalm LXXXIV.

1. עַל־הַגִּתִּית *Upon the Gittith.* See also titles to Pss. viii and lxxxi. Perhaps from גַּת *winepress*, also a local name, *Gath*. Hence several explanations; as, 'Vintage-song' (LXX), 'Song upon the lyre of Gath.' Another explanation refers it to Gath-rimmon in Manasseh, Josh. xxi. 24, a Levitical city, where Obed-Edom 'the Gittite' was director of a musical band, 1 Chron. xv. 21. לִבְנֵי־קֹרַח *dedicated to* them as musicians, or *ascribed to* them as authors; see § 289 *c*. The sons of Korah were among the leaders of the Temple choir. 2. מִשְׁכְּנוֹת sometimes sing. (Pss. xxvi. 8; lxxiv. 7), sometimes pl. (xliii. 3; xlvi. 5). 3. נִכְסְפָה, niph. of כָּסַף *to be pale*; 'longeth after.' יְרַנְּנוּ the piel of רָנַן always means elsewhere *to sing for joy, to praise*. See xxxiii. 1, etc. 'I longed, I pined (perf.), but I (my heart and my flesh) shall sing for joy.' 4. צִפּוֹר, דְּרוֹר metaphorical (Hengstenberg); the Psalmist and his companions restored to the privileges of the Tabernacle. But the literal interpretation is admissible: the very birds that build in the precincts of the Tabernacle are envied. 5. בֵּיתֶךָ. See § 277 *d*. סֶלָה see on Ps. xxiv. 6. 6. עוֹז־לוֹ בָךְ lit. *strength to him in Thee*, rel. omitted, § 297 *c*. מְסִלּוֹת *highways* ('to Zion' understood). 7. הַבָּכָא prob. 'the Weeping,' some desolate valley not identified. Or the meaning may be 'the vale of mulberry trees' בְּכָאִים 2 Sam. v. 24. מַעְיָן *a place of fountains;* they make it so ideally by their joyful hope; and it becomes so literally by the descending rains. בְּרָכוֹת

מֵחַיִל אֶל־חָיִל יֵרָאֶה אֶל־אֱלֹהִים בְּצִיּוֹן׃ 9. יְהוָה
אֱלֹהִים צְבָאוֹת שִׁמְעָה תְפִלָּתִי הַאֲזִינָה אֱלֹהֵי יַעֲקֹב
סֶלָה׃ 10. מָגִנֵּנוּ רְאֵה אֱלֹהִים וְהַבֵּט פְּנֵי מְשִׁיחֶךָ׃
11. כִּי טוֹב־יוֹם בַּחֲצֵרֶיךָ מֵאָלֶף בָּחַרְתִּי הִסְתּוֹפֵף בְּבֵית
אֱלֹהַי מִדּוּר בְּאָהֳלֵי־רֶשַׁע׃ 12. כִּי שֶׁמֶשׁ וּמָגֵן יְהוָה
אֱלֹהִים חֵן וְכָבוֹד יִתֵּן יְהוָה לֹא יִמְנַע־טוֹב לַהֹלְכִים
בְּתָמִים׃ 13. יְהוָה צְבָאוֹת אַשְׁרֵי אָדָם בֹּטֵחַ בָּךְ׃

פתח באתנח, ver. 11.

CHAPTER IV.

PASSAGES FROM JOB, PROVERBS, AND ISAIAH.

312. JOB IV. 12–21.

THE VISION OF ELIPHAZ.

12. וְאֵלַי דָּבָר יְגֻנָּב וַתִּקַּח אָזְנִי שֵׁמֶץ מֶנְהוּ׃
13. בִּשְׂעִפִּים מֵחֶזְיֹנוֹת לָיְלָה בִּנְפֹל תַּרְדֵּמָה עַל־אֲנָשִׁים׃

double acc., nearer object omitted, *with blessings;* see § 277 *e.* מוֹרֶה *the early rain*, as in Joel ii. 23. The A. V. rendering *pools* requires the pointing בְּרֵכוֹת. **8.** בְּצִיּוֹן emphatic; see R.V. **10.** מָגִנֵּנוּ not obj. 'behold our shield'; but in apposition with voc., *O God our shield, behold.* מְשִׁיחֶךָ *Thine anointed.* The parallelism suggests a royal author. **11.** הִסְתּוֹפֵף a denominative hithp. inf. from סַף *threshold.* אָהֳלֵי suggesting by contrast that the Sanctuary also was at that time a tent (Delitzsch). אֱלֹהַי *my God.* The Massoretic note calls attention to the *pathach*, not lengthened, as usual, by the (*athnach*) pause accent. **12.** יהוה אֱלֹהִים צְבָאוֹת. See on Ps. lxxx. 15. בְּתָמִים lit. *in perfectness.*

JOB IV. 12-21.

12. וְאֵלַי *Now to me.* דָּבָר *word*, often means *matter.* יְגֻנָּב pual of גָּנַב *to steal*, lit. *was stealthily brought.* שֵׁמֶץ *a whisper.* **13.** שְׂעִפִּים

14. פַּחַד קְרָאַנִי וּרְעָדָה וְרֹב עַצְמוֹתַי הִפְחִיד׃ 15. וְרוּחַ
עַל־פָּנַי יַחֲלֹף תְּסַמֵּר שַׂעֲרַת בְּשָׂרִי׃ 16. יַעֲמֹד וְלֹא־
אַכִּיר מַרְאֵהוּ תְּמוּנָה לְנֶגֶד עֵינָי דְּמָמָה וָקוֹל אֶשְׁמָע׃
17. הַאֱנוֹשׁ מֵאֱלוֹהַּ יִצְדָּק אִם־מֵעֹשֵׂהוּ יִטְהַר גָּבֶר׃
18. הֵן בַּעֲבָדָיו לֹא יַאֲמִין וּבְמַלְאָכָיו יָשִׂים תָּהֳלָה׃
19. אַף שֹׁכְנֵי בָתֵּי־חֹמֶר אֲשֶׁר־בֶּעָפָר יְסוֹדָם יְדַכְּאוּם
לִפְנֵי־עָשׁ׃ 20. מִבֹּקֶר לָעֶרֶב יֻכַּתּוּ מִבְּלִי מֵשִׂים לָנֶצַח
יֹאבֵדוּ׃ 21. הֲלֹא־נִסַּע יִתְרָם בָּם יָמוּתוּ וְלֹא בְחָכְמָה׃

פתח באתנח, ver. 20.

distracting thoughts (kindred with סָעַף *to split, divide*, Davidson). מֵחֶזְיֹנוֹת (*which arose*) *from the visions*. לָיְלָה *by night*. בִּנְפֹל inf. const. 14. רֹב *multitude*, 'the mass of.' 15. תְּסַמֵּר the piel denotes *intensity*. שַׂעֲרַת sing. 'every individual hair.' 16. תְּמוּנָה *a form*, suggesting indistinctness. דְּמָמָה וָקוֹל אֶשְׁמָע *silence, and I heard a voice*. Compare 1 Kings xix. 12, קוֹל דְּמָמָה *a still small voice*. 17. מֵאֱלוֹהַּ the מִן of the comparative, *more just than*. Or perhaps as R.V. margin, *just before God;* מִן implying 'judged *from* His point of view.' יִצְדָּק impf. in interrog., applying to what is true at any time. The question is in alternative *form*, הֲ . . . אִם § 282, but here there is no real antithesis, only an alternative mode of putting the same thing. גֶּבֶר *vir*, אֱנוֹשׁ *homo*. 18. תָּהֳלָה only here: *imperfection*. 19. בָּתֵּי irreg. const. pl. of בַּיִת. יְדַכְּאוּם *they crush them* = 'they are crushed'; see § 276 *e*. לִפְנֵי־עָשׁ *even sooner than a moth is crushed*. 20. מִבֹּקֶר לָעֶרֶב *from morning to evening*, i. e. 'in a single day.' יֻכַּתּוּ impf. niph. of כָּתַת: the form is a Chaldaism for יוּכַתּוּ (the short vowel and dagesh instead of the long vowel). מֵשִׂים hiph. ptc. of שׂוּם. The meaning is *without any one regarding it*, 'unnoticed.' 21. הֲלֹא interrog., § 282. יִתְרָם *their thread* (יֶתֶר) i. e. of life. See Eccl. xii. 6. Or the idea may be that of a tent-cord, R.V.; 'the earthly tabernacle loosened to its fall.' Others render *excellency*. R.V. marg., 'their excellency in them,' a pleonasm.

313. JOB XXVIII.

TREASURES OF THE EARTH COMPARED WITH HEAVENLY WISDOM.

I.

1. כִּי יֵשׁ לַכֶּסֶף מוֹצָא וּמָקוֹם לַזָּהָב יָזֹקּוּ׃ 2. בַּרְזֶל
מֵעָפָר יֻקָּח וְאֶבֶן יָצוּק נְחוּשָׁה׃ 3. קֵץ ׀ שָׂם לַחֹשֶׁךְ
וּֽלְכָל־תַּכְלִית הוּא חוֹקֵר אֶבֶן אֹפֶל וְצַלְמָוֶת׃ 4. פָּרַץ
נַחַל ׀ מֵֽעִם־גָּר הַנִּשְׁכָּחִים מִנִּי־רָגֶל דַּלּוּ מֵאֱנוֹשׁ נָעוּ׃
5. אֶרֶץ מִמֶּנָּה יֵֽצֵא־לָחֶם וְתַחְתֶּיהָ נֶהְפַּךְ כְּמוֹ־אֵשׁ׃
6. מְקוֹם־סַפִּיר אֲבָנֶיהָ וְעַפְרֹת זָהָב לוֹ׃ 7. נָתִיב לֹא־

Job XXVIII.

I. Labours and Products of the Mine.

1. כִּי *For.* The connection with the preceding chapter is, however, so remote that many render the particle *Surely.* So R.V. מוֹצָא *a going forth,* (יָצָא) *a mine.* יָזֹקּוּ qal from זָקַק rel. understood, § 297 *c*, *which they refine,* i.e. 'which is refined'; § 276 *c*. 2. יָצוּק *one pours out stone* (into) *copper* ('brass'), i.e. by smelting; a double accusative. 3. שָׂם *one sets.* חֹשֶׁךְ the *darkness* of the earth's interior, into which light is admitted by excavating or by the miner's lamp. צַלְמָוֶת see on Ps. xxiii. 4. 4. פָּרַץ *one breaks open.* נַחַל generally a river, then a deep ravine: hence, as here, the *shaft* of a mine. מֵעִם־גָּר *from* (with) *an inhabitant,* i.e. as R.V., 'away from where men sojourn.' הַנִּשְׁכָּחִים art. as demonst. (even) *those forgotten by the foot* of the passer-by: מִנִּי־רָגֶל i.e. unnoticed by people on the earth's surface. דַּלּוּ . . . נָעוּ *they hang . . . they swing.* מֵאֱנוֹשׁ *away from man.* 5. אֶרֶץ abs., § 288 *a*, *as for the earth.* נֶהְפַּךְ impers. *it is destroyed,* i.e. *there is destruction;* § 276 *e*. כְּמוֹ *as by.* 6. אֲבָנֶיהָ *its stones,* i.e. the earth's. עַפְרֹת golden particles or spots on it (לוֹ) i.e. on the sapphire (lapis lazuli). Some, however, refer the pronoun to מָקוֹם '*the place* has also gold-dust.' Another interpretation is in R.V. marg., understanding לוֹ of the *miner:* 'he winneth lumps of gold.' 7. נָתִיב in apposition with the preceding: (This is)

יְדָעוֹ עָיִט וְלֹא שְׁזָפַתּוּ עֵין אַיָּה׃ 8. לֹא־הִדְרִיכֻהוּ
בְנֵי־שָׁחַץ לֹא־עָדָה עָלָיו שָׁחַל׃ 9. בַּחַלָּמִישׁ שָׁלַח
יָדוֹ הָפַךְ מִשֹּׁרֶשׁ הָרִים׃ 10. בַּצּוּרוֹת יְאֹרִים בִּקֵּעַ
וְכָל־יְקָר רָאֲתָה עֵינוֹ׃ 11. מִבְּכִי נְהָרוֹת חִבֵּשׁ וְתַעֲלֻמָהּ
יֹצִא אוֹר׃

II.

12. וְהַחָכְמָה מֵאַיִן תִּמָּצֵא וְאֵי־זֶה מְקוֹם בִּינָה׃
13. לֹא־יָדַע אֱנוֹשׁ עֶרְכָּהּ וְלֹא תִמָּצֵא בְּאֶרֶץ הַחַיִּים׃
14. תְּהוֹם אָמַר לֹא בִי־הִיא וְיָם אָמַר אֵין עִמָּדִי׃
15. לֹא־יֻתַּן סְגוֹר תַּחְתֶּיהָ וְלֹא יִשָּׁקֵל כֶּסֶף מְחִירָהּ׃
16. לֹא תְסֻלֶּה בְּכֶתֶם אוֹפִיר בְּשֹׁהַם יָקָר וְסַפִּיר׃
17. לֹא־יַעַרְכֶנָּה זָהָב וּזְכוֹכִית וּתְמוּרָתָהּ כְּלִי־פָז׃

a path, etc.: it is not discerned by the keenest-sighted bird. 8. Nor trodden by the 'sons of pride'; *the proudest beasts* (according to the parallel). שַׁחַל lit. *roarer* (paronomasia with שַׁחַץ). 9. חַלָּמִישׁ from a root meaning 'to be strong,' *the hardest stone*, as quartz. 10. יְאֹר signifies a *river*, sometimes even applied to the Nile. In the pl. *streams* of any kind, as the waters drawn off from the mine. *His eye beholdeth*, i. e. what is brought to light, the waters being drained away. 11. מִבְּכִי lit. 'from weeping,' poet. for *trickling*. יֹצִא for יֹצִיא. אוֹר for לְאוֹר *to light*.

II. The Supreme Value of Wisdom.

12. וְהַחָכְמָה. The וְ is adversative; *but* or *yet*. אֵי־זֶה . . . מֵאַיִן see § 272, pp. 139, 142. 13. עֶרְכָּהּ. LXX ὁδὸν αὐτῆς, 'the way to it.' But *price* or *value* is the more usual meaning, and in better accord with the connection. Wisdom is unknown as an article of commerce in the world's markets. 14. תְּהוֹם *the abyss*, the mysterious depth below earth and ocean. 15. יֻתַּן pual of נָתַן. סְגוֹר from סָגַר *to shut up* (often in qal ptc. pass. with זָהָב *gold*, and rendered *pure* 1 Kings vi. 20, etc.) *treasure*, as R.V. marg. תַּחְתֶּיהָ prep. with suff., *instead of it*. יִשָּׁקֵל *weighed* = *paid*. 16. תְּסֻלֶּה pual of סָלָה *to suspend* (as a balance), hence *to weigh*, *value*. כֶּתֶם a poetic word for זָהָב. 17. (עָרַךְ qal) לֹא־יַעַרְכֶנָּה lit.

18. רָאמוֹת וְגָבִישׁ לֹא יִזָּכֵר וּמֶשֶׁךְ חָכְמָה מִפְּנִינִים׃
19. לֹא־יַעַרְכֶנָּה פִּטְדַת־כּוּשׁ בְּכֶתֶם טָהוֹר לֹא תְסֻלֶּה׃
20. וְהַחָכְמָה מֵאַיִן תָּבוֹא וְאֵי־זֶה מְקוֹם בִּינָה׃
21. וְנֶעֶלְמָה מֵעֵינֵי כָל־חָי וּמֵעוֹף הַשָּׁמַיִם נִסְתָּרָה׃
22. אֲבַדּוֹן וָמָוֶת אָמְרוּ בְּאָזְנֵינוּ שָׁמַעְנוּ שִׁמְעָהּ׃
23. אֱלֹהִים הֵבִין דַּרְכָּהּ וְהוּא יָדַע אֶת־מְקוֹמָהּ׃
24. כִּי־הוּא לִקְצוֹת־הָאָרֶץ יַבִּיט תַּחַת כָּל־הַשָּׁמַיִם
יִרְאֶה׃ 25. לַעֲשׂוֹת לָרוּחַ מִשְׁקָל וּמַיִם תִּכֵּן בְּמִדָּה׃
26. בַּעֲשֹׂתוֹ לַמָּטָר חֹק וְדֶרֶךְ לַחֲזִיז קֹלוֹת׃ 27. אָז
רָאָהּ וַיְסַפְּרָהּ הֱכִינָהּ וְגַם־חֲקָרָהּ׃ 28. וַיֹּאמֶר לָאָדָם
הֵן יִרְאַת אֲדֹנָי הִיא חָכְמָה וְסוּר מֵרָע בִּינָה׃

(one) *shall not compare to it* (suff. for dat. = לָהּ) impers. const. for passive, § 276 *e*. זְכוּכִית only here; from זָכַךְ *to be pure, transparent*; hence prob. = *glass*, very precious in ancient times. וְ copulative carries on the negation. כְּלִי sing. as collective, *jewellery of*: but some copies have כְּלֵי *jewels* or *vessels of*. **18.** גָּבִישׁ lit. *what is frozen*, hence the ice-like *crystal*. **19.** כּוּשׁ the land of the 'dark-coloured,' *Ethiopia*; a term including all equatorial countries. **20.** See ver. 12. A repetition which introduces a new line of thought. **21.** וְנֶעֶלְמָה. The וְ introduces the answer, and might be rendered *seeing that*. See § 298. וּמֵעוֹף *from birds* (collective), as media of divination. **22.** אֲבַדּוֹן *Destruction*, personified. מָוֶת, as שְׁאוֹל elsewhere, *the realms of the dead*. שִׁמְעָהּ *a rumour of it* (only), not its reality. Comp. Eccl. ix. 10. **23.** דַּרְכָּהּ *the way to it*. וְהוּא emphatic, § 276 *c*, *it is He who*. So in next verse. **25.** לַעֲשׂוֹת inf. const. *to make*; the result of His 'looking.' רוּחַ here *wind*, from the parallelism *weight*; in modern language, *force and pressure*. תִּכֵּן the construction changed; *yea*, (וְ) *He determined* (piel of תָּכַן). **26.** קֹלוֹת *voices*, hence *thunder*. **27.** רָאָהּ (the הּ is acc., *her*; the ה of the verb disappearing). He *saw* Wisdom when He *created* the world. Wisdom is eternal. וְגַם *yea verily*. **28.** יִרְאַת elsewhere used with אֱלֹהִים, as Gen. xx. 11; or with יהוה, as Prov. i. 7; ix. 10. אֲדֹנָי *the Lord*, i.e. of all creation.

314. PROVERBS XXXI. 10–31.

THE EXCELLENT WOMAN.

(An Acrostic.)

10. אֵֽשֶׁת־חַיִל מִי יִמְצָא וְרָחֹק מִפְּנִינִים מִכְרָהּ׃
11. בָּטַח בָּהּ לֵב בַּעְלָהּ וְשָׁלָל לֹא יֶחְסָר׃
12. גְּמָלַתְהוּ טוֹב וְלֹא־רָע כֹּל יְמֵי חַיֶּיהָ׃
13. דָּרְשָׁה צֶמֶר וּפִשְׁתִּים וַתַּעַשׂ בְּחֵפֶץ כַּפֶּיהָ׃
14. הָיְתָה כָּאֳנִיּוֹת סוֹחֵר מִמֶּרְחָק תָּבִיא לַחְמָהּ׃
15. וַתָּקָם בְּעוֹד לַיְלָה וַתִּתֵּן טֶרֶף לְבֵיתָהּ וְחֹק לְנַעֲרֹתֶיהָ׃
16. זָמְמָה שָׂדֶה וַתִּקָּחֵהוּ מִפְּרִי כַפֶּיהָ נָטְעָ כָּרֶם׃
17. חָגְרָה בְעוֹז מָתְנֶיהָ וַתְּאַמֵּץ זְרוֹעֹתֶיהָ׃
18. טָעֲמָה כִּי־טוֹב סַחְרָהּ לֹא־יִכְבֶּה בַלַּיְלָ* נֵרָהּ׃
19. יָדֶיהָ שִׁלְּחָה בַכִּישׁוֹר וְכַפֶּיהָ תָּמְכוּ פָלֶךְ׃

בלילה קרי, ver. 18. נטעה קרי, ver. 16.

Proverbs XXXI. 10–31.

These twenty-two verses begin with successive letters of the alphabet. Compare Pss. ix and x, xxv, xxxiv, xxxvii (alternate verses), cxix (in sections of 8), cxlv; Lam. i–iv. But in some of these the alphabet is incomplete.

10. חַיִל of physical, then of moral qualities (so in ver. 29); cf. Lat. *virtus*. וְרָחֹק. For logical force of וְ see § 298. **11.** Here, and in the following verses, the pfs. denote completeness, and may be rendered by the present; followed by impfs. to express repetition. Cf. § 278 *b*. שָׁלָל subj. of the verb לוֹ understood. **13.** בְּחֵפֶץ כַּפֶּיהָ lit. *with the good pleasure of her hands*, i.e. *willingly*. Or (less likely) 'according to the good pleasure,' etc., i.e. *as seems to her best*. **15.** בְּעוֹד *while yet* (it is); cf. 2 Sam. xii. 22; Job xxix. 5; Jer. xv. 9. **16.** זָמְמָה a verb ע"ע here inflected regularly. תִּקָּחֵהוּ impf. qal of לָקַח with suff. נָטְעָ add ה as *qᵉrî*: 3 f. *she planteth*. **18.** טָעֲמָה lit. *tasteth; perceiveth*. בַלַּיְלָ see *qᵉrî*. **19.** כִּישׁוֹר (only here) prob. 'the upright,' i.e. the *distaff*.

20. כַּפָּהּ פָּרְשָׂה לֶעָנִי וְיָדֶיהָ שִׁלְּחָה לָאֶבְיוֹן׃
21. לֹא־תִירָא לְבֵיתָהּ מִשָּׁלֶג כִּי כָל־בֵּיתָהּ לָבֻשׁ שָׁנִים׃
22. מַרְבַדִּים עָשְׂתָה־לָּהּ שֵׁשׁ וְאַרְגָּמָן לְבוּשָׁהּ׃
23. נוֹדָע בַּשְּׁעָרִים בַּעְלָהּ בְּשִׁבְתּוֹ עִם־זִקְנֵי־אָרֶץ׃
24. סָדִין עָשְׂתָה וַתִּמְכֹּר וַחֲגוֹר נָתְנָה לַכְּנַעֲנִי׃
25. עֹז־וְהָדָר לְבוּשָׁהּ וַתִּשְׂחַק לְיוֹם אַחֲרוֹן׃
26. פִּיהָ פָּתְחָה בְחָכְמָה וְתוֹרַת־חֶסֶד עַל־לְשׁוֹנָהּ׃
27. צוֹפִיָּה הֲיֹלְכוֹת בֵּיתָהּ וְלֶחֶם עַצְלוּת לֹא תֹאכֵל׃
28. קָמוּ בָנֶיהָ וַיְאַשְּׁרוּהָ בַּעְלָהּ וַיְהַלְלָהּ׃
29. רַבּוֹת בָּנוֹת עָשׂוּ חָיִל וְאַתְּ עָלִית עַל־כֻּלָּנָה׃
30. שֶׁקֶר הַחֵן וְהֶבֶל הַיֹּפִי אִשָּׁה יִרְאַת־יְהוָה הִיא
תִתְהַלָּל׃
31. תְּנוּ־לָהּ מִפְּרִי יָדֶיהָ וִיהַלְלוּהָ בַשְּׁעָרִים מַעֲשֶׂיהָ׃

הליכות קרי, ver. 27.

20. לֶעָנִי the prep. takes the vowel of the art. **21.** שָׁנִים *scarlet;* apparently, however, referring to warmth rather than to colour. The LXX evidently read שְׁנַיִם *double* (δισσάς), thick clothing. **22.** מַרְבַדִּים *coverlets* (ב without daghesh). שֵׁשׁ *fine linen,* an Egyptian word. אַרְגָּמָן *purple.* **23.** בְּשִׁבְתּוֹ *in his sitting* = *when he sitteth.* **24.** סָדִין *linen clothing* (σινδών), perhaps from *Sindhu,* the Indus. חֲגוֹר *a girdle.* לַכְּנַעֲנִי *to the Canaanite,* or Phoenician trader; both terms collective. Commerce by barter is indicated (נָתְנָה). **27.** צוֹפִיָּה f. ptc. *watching.* הֲיֹלְכוֹת the *yodh* probably transposed by accident, see *q*ʳ*i, steps;* hence generally 'ways.' עַצְלוּת *idleness,* only here and (dual) Eccl. x. 18. **28.** Understand *rises up* in the second member of the verse. **29.** The testimony of her husband. רַבּוֹת in an emphatic position. כֻּלָּנָה for כֻּלָּן lengthened in pause. **30.** אִשָּׁה (nom. abs., § 288 *a*) here more emphatic without expressed connective. יִרְאַת־ f. const. of noun יָרֵא *she who fears* (the only reference to religion in the delineation, and the crowning praise). **31.** תְּנוּ־לָהּ *give ye to her,* i.e. let herself also have some benefit from (מִן) her labour for others. יְהַלְלוּ impf. piel, omitting daghesh in second rad. *In the gates,* i.e. 'among the people,' in their usual place of concourse.

315. ISAIAH V. 1–7.

PARABLE OF THE UNFRUITFUL VINEYARD.

1. אָשִׁירָה נָּא לִידִידִי שִׁירַת דּוֹדִי לְכַרְמוֹ כֶּרֶם הָיָה
לִידִידִי בְּקֶרֶן בֶּן־שָׁמֶן׃ 2. וַיְעַזְּקֵהוּ וַיְסַקְּלֵהוּ וַיִּטָּעֵהוּ
שֹׂרֵק וַיִּבֶן מִגְדָּל בְּתוֹכוֹ וְגַם־יֶקֶב חָצֵב בּוֹ וַיְקַו לַעֲשׂוֹת
עֲנָבִים וַיַּעַשׂ בְּאֻשִׁים׃ 3. וְעַתָּה יוֹשֵׁב יְרוּשָׁלַםִ וְאִישׁ
יְהוּדָה שִׁפְטוּ־נָא בֵּינִי וּבֵין כַּרְמִי׃ 4. מַה־לַּעֲשׂוֹת עוֹד
לְכַרְמִי וְלֹא עָשִׂיתִי בּוֹ מַדּוּעַ קִוֵּיתִי לַעֲשׂוֹת עֲנָבִים וַיַּעַשׂ
בְּאֻשִׁים׃ 5. וְעַתָּה אוֹדִיעָה־נָּא אֶתְכֶם אֵת אֲשֶׁר־אֲנִי
עֹשֶׂה לְכַרְמִי הָסֵר מְשׂוּכָּתוֹ וְהָיָה לְבָעֵר פָּרֹץ גְּדֵרוֹ
וְהָיָה לְמִרְמָס׃ 6. וַאֲשִׁיתֵהוּ בָתָה לֹא יִזָּמֵר וְלֹא יֵעָדֵר

הכ׳ בדגש, ver. 5.

ISAIAH V. 1–7.

1. אָשִׁירָה cohortative. נָא *come now.* לִידִידִי *for my Beloved.* שִׁירַת דּוֹדִי perhaps should read שׁ׳ דּוֹדִים *a song of loves,* 'a love-song,' *Lowth,* al. לְכַרְמוֹ *respecting his vineyard:* note the several meanings of לְ in this verse. בְּקֶרֶן בֶּן־שָׁמֶן *on a horn* (hill-top) *the son of oil,* 'richly-nourished.' בֵּן sometimes applied to things without life. **2.** וַיְעַזְּקֵהוּ *and he digged it* (as R.V. marg.). וַיִּטָּעֵהוּ verb with double acc. § 277 *c.* שֹׂרֵק *the choicest vine.* וַיְקַו impf. piel of קָוָה. בְּאֻשִׁים understand עֲנָבִים *grapes.* **3.** יוֹשֵׁב and אִישׁ collective. בֵּין the prep. repeated. **4.** מַה־לַּעֲשׂוֹת *what* (is there) *to do?* (inf. const.) in our idiom, 'what can be done?' וְלֹא etc. *and* (which) *I have not done in it?* For use of וְ see § 298. מַדּוּעַ קִוֵּיתִי *why did I expect, and,* etc.? 'Wherefore, when I expected . . . did it bring forth,' etc.? **5.** *And now let me tell you what I,* etc. Two accusatives, both with אֵת. אֲנִי emphatic. עֹשֶׂה ptc., (am) *doing = about to do.* הָסֵר inf. abs. hiph. of סוּר, § 284. מְשׂוּכָּתוֹ the Massoretic note calls attention to the anomalous daghesh in כ. לְבָעֵר inf. piel *for consuming with fire.* לְ after הָיָה has the force of *becoming,* § 273. פָּרֹץ inf. abs. **6.** וַאֲשִׁיתֵהוּ בָתָה *and I will make it a desolation.* מֵהַמְטִיר *from raining,*

וְעָלָה שָׁמִיר וָשָׁיִת וְעַל הֶעָבִים אֲצַוֶּה מֵהַמְטִיר עָלָיו
מָטָר׃ 7. כִּי כֶרֶם יְהוָה צְבָאוֹת בֵּית יִשְׂרָאֵל וְאִישׁ
יְהוּדָה נְטַע שַׁעֲשׁוּעָיו וַיְקַו לְמִשְׁפָּט וְהִנֵּה מִשְׂפָּח לִצְדָקָה
וְהִנֵּה צְעָקָה׃

316. ISAIAH XXXV.

THE GLORIOUS RETURN.

1. יְשֻׂשׂוּם מִדְבָּר וְצִיָּה וְתָגֵל עֲרָבָה וְתִפְרַח כַּחֲבַצָּלֶת׃
2. פָּרֹחַ תִּפְרַח וְתָגֵל אַף גִּילַת וְרַנֵּן כְּבוֹד הַלְּבָנוֹן נִתַּן־
לָהּ הֲדַר הַכַּרְמֶל וְהַשָּׁרוֹן הֵמָּה יִרְאוּ כְבוֹד־יְהוָה הֲדַר
אֱלֹהֵינוּ׃ 3. חַזְּקוּ יָדַיִם רָפוֹת וּבִרְכַּיִם כֹּשְׁלוֹת אַמֵּצוּ׃
4. אִמְרוּ לְנִמְהֲרֵי־לֵב חִזְקוּ אַל־תִּירָאוּ הִנֵּה אֱלֹהֵיכֶם
נָקָם יָבוֹא גְּמוּל אֱלֹהִים הוּא יָבוֹא וְיֹשַׁעֲכֶם׃ 5. אָז

'so that they (the clouds) shall not rain.' מָטָר cognate acc. § 277 *b*.
7. נְטַע שַׁעֲשׁוּעָיו *the plant of His delights*, 'His pleasant plant'; see § 294.
The close is a double paronomasia; מִשְׁפָּט and מִשְׂפָּח; צְדָקָה and צְעָקָה:
as frequently in Isaiah.

ISAIAH XXXV.

1. יְשֻׂשׂוּם A.V. 'shall be glad *for them*,' taking ם as a pronominal suffix. Better to take ום for ון, the ן being assimilated to the ם following, as Num. iii. 49 פְּדוּיִם. 'Instead of the plural forms in ו, there are, especially in the older books, over 300 forms with the fuller ending ון (with *nun paragogicum*) always bearing the tone.'—*Gesenius*. R.V., simply, *shall be glad*. חֲבַצֶּלֶת *the narcissus*. 2. גִּילַת noun of kindred stem in the const. state strengthening the sense of the verb, like inf. abs., connected with רַנֵּן inf. (piel) as noun: *it shall rejoice even* (with) *rejoicing and song*. הֵמָּה *they*, i. e. 'Lebanon, Carmel and Sharon, with the wilderness.'—*Delitzsch*. 4. נָקָם in apposition with אֱלֹהֵיכֶם *your God will come* (as) *Vengeance*, i.e. in that character. גְּמוּל אֱלֹהִים lit. *a recompense of God, or* 'a mighty or divine recompense.' וְיֹשַׁעֲכֶם impf. hiph. (jussive

תִּפָּקַחְנָה עֵינֵי עִוְרִים וְאָזְנֵי חֵרְשִׁים תִּפָּתַחְנָה׃ 6. אָז
יְדַלֵּג כָּאַיָּל פִּסֵּחַ וְתָרֹן לְשׁוֹן אִלֵּם כִּי־נִבְקְעוּ בַמִּדְבָּר מַיִם
וּנְחָלִים בָּעֲרָבָה׃ 7. וְהָיָה הַשָּׁרָב לַאֲגַם וְצִמָּאוֹן
לְמַבּוּעֵי מָיִם בִּנְוֵה תַנִּים רִבְצָהּ חָצִיר לְקָנֶה וָגֹמֶא׃
8. וְהָיָה־שָׁם מַסְלוּל וָדֶרֶךְ וְדֶרֶךְ הַקֹּדֶשׁ יִקָּרֵא לָהּ לֹא־
יַעַבְרֶנּוּ טָמֵא וְהוּא־לָמוֹ הֹלֵךְ דֶּרֶךְ וֶאֱוִילִים לֹא יִתְעוּ׃
9. לֹא־יִהְיֶה שָׁם אַרְיֵה וּפְרִיץ חַיּוֹת בַּל־יַעֲלֶנָּה לֹא
תִמָּצֵא שָׁם וְהָלְכוּ גְּאוּלִים׃ 10. וּפְדוּיֵי יְהוָה יְשֻׁבוּן
וּבָאוּ צִיּוֹן בְּרִנָּה וְשִׂמְחַת עוֹלָם עַל־רֹאשָׁם שָׂשׂוֹן וְשִׂמְחָה
יַשִּׂיגוּ וְנָסוּ יָגוֹן וַאֲנָחָה׃

CHAPTER V.

PASSAGES FROM THE NEW TESTAMENT.

317. The renderings are partly from the version of Dr. Delitzsch (*British and Foreign Bible Society*, 1885), and partly from that by the Revds. Dr. Ginsburg and Isaac Salkinson (*Trinitarian Bible Society*, 1891). By permission.

form). 7. הַשָּׁרָב *the mirage.* תַּנִּים *jackals.* רִבְצָהּ *its* (their) *lair*, fem. suff. (regarding תַּנִּים as collective: 'Plural names of animals are often treated as fem. sing.'—*Gesenius*). חָצִיר with לְ following, must mean an *enclosure*, or *court*, *for*, as R.V. marg. (cf. xxxiv. 13). 8. מַסְלוּל (from סָלַל *to cast up*) only here; *a highway.* הַקֹּדֶשׁ perhaps *the Sanctuary.* וְהוּא־לָמוֹ *and He* (shall be) *with them*, as R.V. marg. (or *for them*). The rendering, *it* (i.e. the way) *shall be for them*, is allowable; but it is not easy to decide who are meant by *them*. Either understand the persons mentioned vers. 6, 7, or, by implication, those contrasted with טָמֵא, the impure person. הֹלֵךְ דֶּרֶךְ nom. abs. *As for him that walketh* (in) *the way—even fools*, etc. 9. פְּרִיץ חַיּוֹת *the violent among beasts* (adj. const.), superlative § 294 *e.* 10. פְּדוּיֵי pl. const., ptc. pass. of פָּדָה. יְשֻׁבוּן for the final ן see on ver. 1. Compare ch. li. 11.

As the accents are not employed, punctuation and emphasis must be supplied by the reader. The necessity of frequent periphrasis instructively illustrates the difference between the language of the Old Testament and that of the New; while the renderings occasionally bring out the meaning of a passage with striking force.

318. MATTHEW V. 1–12.

THE BEATITUDES.

(Ginsburg and Salkinson.)

1. וַיְהִי כַּאֲשֶׁר רָאָה אֶת־הֲמוֹן הָעָם וַיַּעַל אֶל־הָהָר
וַיֵּשֶׁב שָׁם וַיִּגְּשׁוּ אֵלָיו תַּלְמִידָיו׃ 2. וַיִּפְתַּח אֶת־פִּיהוּ
וַיּוֹרֵה לָהֶם לֵאמֹר׃
3. אַשְׁרֵי עֲנִיֵּי הָרוּחַ כִּי לָהֶם מַלְכוּת הַשָּׁמָיִם׃
4. אַשְׁרֵי הַמִּתְאַבְּלִים כִּי־הֵם יְנֻחָמוּ׃
5. אַשְׁרֵי הָעֲנָוִים כִּי־הֵם יִירְשׁוּ־אָרֶץ׃
6. אַשְׁרֵי הָרְעֵבִים וְהַצְּמֵאִים לִצְדָקָה כִּי־הֵם יִרְוָיֻן׃
7. אַשְׁרֵי בַּעֲלֵי־רַחֲמִים כִּי־הֵם יְרֻחָמוּ׃
8. אַשְׁרֵי בָּרֵי לֵבָב כִּי־הֵם יֶחֱזוּ אֶת־אֱלֹהִים׃
9. אַשְׁרֵי עֹשֵׂי שָׁלוֹם כִּי־הֵם יִקָּרְאוּ בְּנֵי־אֱלֹהִים׃

MATTHEW V. 1–12.

1. וַיַּעַל **fut. apoc. qal of** עָלָה**; for** ו **see § 298.** הָהָר **art. as in Gk.** *τὸ ὄρος.* תַּלְמִיד **n. m.** ***disciple,*** **only once in O.T., 1 Chron. xxv. 8, often in modern Heb.** **3.** הָרוּחַ **infreq. with art. in O.T. (Delitzsch has** עֲנִיֵּי רוּחַ**).** **4.** הֵם **and in following vers. emphatic, as in Gk.** *αὐτοί.* **5.** הָעֲנָוִים **etc., as in Ps. xxxvii. 11.** **7.** בַּעֲלֵי־רַחֲמִים **the possessor of any quality is sometimes called its 'lord.' Delitzsch has simply** הָרַחֲמָנִים **(only**

10. אַשְׁרֵי הַנִּרְדָּפִים עֵקֶב צִדְקָתָם כִּי לָהֶם מַלְכוּת
הַשָּׁמָיִם׃

11. אַשְׁרֵיכֶם אִם־יְחָרְפוּ אִם־יִרְדְּפוּ אֶתְכֶם
וּבַשֶּׁקֶר יָבִיאוּ דִבַּתְכֶם רָעָה בַּעֲבוּר שְׁמִי׃

12. שִׂישׂוּ וְגִילוּ כִּי שְׂכַרְכֶם הַרְבֵּה מְאֹד בַּשָּׁמָיִם
כִּי־כֵן רָדְפוּ אֶת־הַנְּבִיאִים אֲשֶׁר הָיוּ לִפְנֵיכֶם׃

319. MATTHEW VI. 9–13.

THE LORD'S PRAYER.

(*Delitzsch.*)

9. כֹּה תִתְפַּלָּלוּ אָבִינוּ שֶׁבַּשָּׁמַיִם יִתְקַדֵּשׁ שְׁמֶךָ׃
10. תָּבֹא מַלְכוּתֶךָ יֵעָשֶׂה רְצוֹנְךָ כְּמוֹ בַשָּׁמַיִם כֵּן
בָּאָרֶץ׃ 11. אֶת־לֶחֶם חֻקֵּנוּ תֶּן־לָנוּ הַיּוֹם׃ 12. וּסְלַח־
לָנוּ אֶת־חֹבוֹתֵינוּ כַּאֲשֶׁר סָלַחְנוּ גַּם־אֲנַחְנוּ לְחַיָּבֵינוּ׃

Lam. iv. 10 in O. T.). **10.** עֵקֶב noun (end, consequence) as prep. *because of* (Delitzsch has עַל־דְּבַר). צִדְקָתָם *their righteousness* (a gloss on orig.). **11.** בַּשֶּׁקֶר as Jer. v. 31, etc. (with art.) 'in falsehood' (falsely). יָבִיאוּ דִבַּתְכֶם רָעָה *bring your evil report* (comp. Gen. xxxvii. 2), i. e. an evil report of you. **12.** הַרְבֵּה inf. abs. hiph. of רָבָה used adverbially. See Gen. xv. 1. שָׁמָיִם in pause for שָׁמַיִם.

MATTHEW VI. 9–13.

9. תִּתְפַּלָּלוּ *qamets* in pause for *pathach*, p. 83, *Obs.* שֶׁבַּשָּׁמַיִם. The prefix שֶׁ with dagesh following is for אֲשֶׁר in later Heb. שְׁמֶךָ pause form. **11.** חֻקֵּנוּ *our portion*, from חֹק § 155, comp. Prov. xxx. 8. [The Gk. ἐπιούσιος is of doubtful meaning: the Heb. is probably a paraphrase

13. וְאַל־תְּבִיאֵנוּ לִידֵי נִסָּיוֹן כִּי אִם־חַלְּצֵנוּ מִן־הָרָע
[כִּי לְךָ הַמַּמְלָכָה וְהַגְּבוּרָה וְהַתִּפְאֶרֶת לְעוֹלְמֵי
עוֹלָמִים אָמֵן]׃

320. JOHN XV. 1–9.

THE TRUE VINE.

(*Delitzsch.*)

1. אָנֹכִי הַגֶּפֶן הָאֲמִתִּית וְאָבִי הוּא הַכֹּרֵם׃ 2. כָּל־
שָׂרִיג בִּי אֲשֶׁר אֵינֶנּוּ עֹשֶׂה־פְּרִי יְסִירֶנּוּ וַאֲשֶׁר יַעֲשֶׂה
פְּרִי יְטַהֲרֶנּוּ לְהַרְבּוֹת אֶת־פִּרְיוֹ׃ 3. אַתֶּם כָּעֵת
מְטֹהָרִים בַּעֲבוּר דְּבָרִי אֲשֶׁר דִּבַּרְתִּי אֲלֵיכֶם׃ 4. עִמְדוּ־
בִי וַאֲנִי בָּכֶם כַּאֲשֶׁר הַשָּׂרִיג בַּל־יַעֲשֶׂה פְּרִי מֵאֵלָיו אִם־
לֹא יַעֲמֹד בַּגֶּפֶן כֵּן גַּם־אַתֶּם אִם־לֹא תַעַמְדוּ בִּי׃
5. אָנֹכִי הוּא הַגֶּפֶן וְאַתֶּם הַשָּׂרִיגִים הָעֹמֵד בִּי וַאֲנִי בוֹ
הוּא יַעֲשֶׂה־פְּרִי לָרֹב כִּי בִלְעָדַי לֹא תוּכְלוּן עֲשׂוֹת
מְאוּמָה׃ 6. אִישׁ אֲשֶׁר לֹא יַעֲמֹד בִּי הָשְׁלַךְ כַּשָּׂרִיג
הַהוּצָה וַיִּיבָשׁ וִילַקְּטוּם וְיַשְׁלִיכוּם אֶל־תּוֹךְ הָאֵשׁ וְהָיָה
לְבָעֵר׃ 7. וְהָיָה אִם־תַּעַמְדוּ בִי וּדְבָרַי יִהְיוּ בָכֶם

rather than an exact rendering.] 13. לִידֵי lit. *into the hands of*, used as prep. For the bracketed doxology see R.V. marg. אָמֵן adj. *sure, true*, used adverbially at the beginning or end of an utterance, to confirm it.

JOHN XV. 1–9.

4. כֵּן גַּם־אַתֶּם *thus also* (is it with) *you;* i.e. as neg. precedes, 'no more can ye.' 5. הוּא emphatic. 6. לְבָעֵר inf. piel with prefix. 7. כְּכָל־חֶפְצְכֶם *according to all your good pleasure*, 'what ye will.' G. and

כְּכָל־חֶפְצְכֶם תִּשְׁאֲלוּ וְיֵעָשֶׂה לָכֶם׃ 8. בְּזֹאת נִכְבַּד
אָבִי בַּעֲשׂוֹתְכֶם פְּרִי לָרֹב וִהְיִיתֶם לִי לְתַלְמִידִים׃

321. ACTS XIII. 16–26.

ST. PAUL'S ADDRESS TO THE JEWS AT ANTIOCH.

(*Ginsburg and Salkinson.*)

16. וַיַּעֲמֹד פּוֹלוֹס וַיָּנֶף יָדוֹ וַיֹּאמַר אַנְשֵׁי יִשְׂרָאֵל
וְגַם־הַיִּרְאִים אֶת־הָאֱלֹהִים שְׁמָעוּנִי׃ 17. אֱלֹהֵי יִשְׂרָאֵל
אֱלֹהֵי הָעָם הַזֶּה הוּא בָחַר בַּאֲבוֹתֵינוּ וַיָּרֶם קֶרֶן לָעָם
בִּהְיוֹתָם גֵּרִים בְּאֶרֶץ מִצְרַיִם וְהוּא הוֹצִיאָם מִשָּׁם בִּזְרֹעַ
נְטוּיָה׃ 18. וַיִּשָּׂא אֹתָם וַיְכַלְכְּלֵם אַרְבָּעִים שָׁנָה בַּמִּדְבָּר׃
19. וַיַּשְׁמֵד מִפְּנֵיהֶם שִׁבְעָה גוֹיִם בְּאֶרֶץ כְּנָעַן וַיַּפֵּל לָהֶם
בַּחֶבֶל אֶת־אַדְמָתָם לְיֹרֻשַּׁת נַחֲלָה׃ 20. אַחֲרֵי־כֵן נָתַן
לָהֶם שֹׁפְטִים לְשָׁפְטָם כְּאַרְבַּע מֵאוֹת וַחֲמִשִּׁים שָׁנָה
עַד־שְׁמוּאֵל הַנָּבִיא׃ 21. בְּיָמָיו שָׁאֲלוּ לְמֶלֶךְ עֲלֵיהֶם
מֶלֶךְ וְהָאֱלֹהִים נָתַן לָהֶם אֶת־שָׁאוּל בֶּן־קִישׁ אִישׁ יְמִינִי
לְמֶלֶךְ עֲלֵיהֶם אַרְבָּעִים שָׁנָה׃ 22. וְאַחֲרֵי הֲסִירוֹ אֹתוֹ

8. translate כְּכָל־מִשְׁאֲלוֹת לִבְּכֶם *according to all the requests of your heart.*
8. פְּרִי לָרֹב *fruit to abundance*, 'much fruit.' לְתַלְמִידִים the prefix לְ after הָיָה denoting apposition, § 273, *n.* 2.

Acts XIII. 16–26.

16. פּוֹלוֹס Παῦλος in Heb. letters. 17. בָּחַר generally takes an object with prefix בְּ, as Deut. vii. 6. וַיָּרֶם קֶרֶן לְ *uplifted the horn of* = exalted. בִּהְיוֹתָם inf. const. of הָיָה, pref. and suff. 'in their being,' *when they were.* 18. יְכַלְכְּלֵם redup. piel (polel, § 145*f.*) of כול *nourished.* See Gen. xlv. 11. Gk. ἐτροφοφόρησεν, var. reading from ἐτροποφόρησεν, *suffered their manners.* See R.V. and marg. 21. Note the paronomasia שָׁאֲלוּ . . . שָׁאוּל. יְמִינִי an ellipsis for *Benjamin;* Delitzsch מִשֵּׁבֶט בִּנְיָמִן. 22. הֲסִירוֹ inf. const. of סור with suff., *His removal of him* (אתו). אֲשֶׁר etc.

מִמֶּלֶךְ הֵקִים אֶת־דָּוִד לְמֶלֶךְ עֲלֵיהֶם אֲשֶׁר אָמַר עָלָיו
וַיְעִידֶנּוּ מָצָאתִי אֶת־דָּוִד בֶּן־יִשַׁי אִישׁ כִּלְבָבִי אֲשֶׁר כָּל־
חֶפְצִי יַשְׁלִים׃ 23. מִזַּרְעוֹ הֵבִיא הָאֱלֹהִים כִּדְבָרוֹ
אֶת־יֵשׁוּעַ לְיִשְׂרָאֵל לְמוֹשִׁיעַ׃ 24. וַיְהִי אַחֲרֵי קְרֹא
יוֹחָנָן אֶל־כָּל־עַם יִשְׂרָאֵל לִתְשׁוּבָה וּלְהִטָּבֵל לִפְנֵי בֹאוֹ׃
25. וּכְכַלּוֹת יוֹחָנָן אֶת־מְרוּצָתוֹ אָמַר וּמַה־תְּחַשְּׁבוּן עָלַי
מִי־אָנִי לֹא אֲנִי הוּא כִּי הִנֵּה אַחֵר בָּא אַחֲרַי וְהוּא
אֲשֶׁר קַלּוֹתִי מֵהַתֶּר־לוֹ שְׂרוֹךְ נְעָלָיו אֲשֶׁר בְּרַגְלָיו׃
26. אַתֶּם אֲנָשִׁים אַחִים זֶרַע אַבְרָהָם וְכָל־יִרְאֵי
אֱלֹהִים הַנִּמְצָאִים בְּתוֹכְכֶם אֵלֵינוּ דְּבַר הַיְשׁוּעָה
הַזֹּאת שָׁלוּחַ׃

322. 1 CORINTHIANS XIII.

ST. PAUL'S DISCOURSE ON LOVE.

(*Delitzsch.*)

1. אִם־בִּלְשֹׁנוֹת אֲנָשִׁים וּמַלְאָכִים אֲדַבֵּר וְאֵין־בִּי
הָאַהֲבָה הָיִיתִי כִּנְחֹשֶׁת הֹמָה אוֹ כְּצִלְצַל תְּרוּעָה׃ 2. וְכִי

respecting whom He said and bare witness to him. מָצָאתִי etc., two O.T. passages interwoven, 1 Sam. xiii. 14, Ps. lxxxix. 21. כָּל־חֲפָצַי יַשְׁלִים quotation from Isaiah xliv. 28 (spoken there of Cyrus). **23.** יֵשׁוּעַ = יְהוֹשֻׁעַ *Jehovah is help*, § 263, in Gk. characters Ἰησοῦ-, with added case-ending. מוֹשִׁיעַ ptc. hiph. (יָשַׁע) as subst., *Saviour*. **24.** יוֹחָנָן *Jochanan*, O. T. *John*. **25.** וּמָה *And what?* τί; R.V., but others read τίνα; מִי as indirect interrog. לֹא אֲנִי הוּא, Gk. οὐκ εἰμὶ ἐγώ. הוּא before אֲשֶׁר very emphatic. קַלּוֹתִי *I am too insignificant.* **26.** הַנִּמְצָאִים בְּתוֹכְכֶם *who are found in the midst of you*; an amplification of the Gk. ἐν ὑμῖν.

1 CORINTHIANS XIII.

1. הֹמָה f. ptc. qal of הָמָה. **6.** שִׂמְחָתָהּ *her rejoicing* (is). עִם *with*,

תִּהְיֶה־לִּי נְבוּאָה וְאֵדַע כָּל־הַסּוֹדוֹת וְכָל־הַדַּעַת וְכִי
תִּהְיֶה־לִּי כָּל־הָאֱמוּנָה עַד כִּי־אַעְתִּיק הָרִים וְאֵין־בִּי
הָאַהֲבָה הָיִיתִי כְּאָיִן׃ 3. וְאִם־אֲחַלֵּק אֶת־כָּל־הוֹנִי וְאִם־
אֶתֵּן אֶת־גּוּפִי לִשְׂרֵפָה וְאֵין־בִּי הָאַהֲבָה כָּל־זֹאת לֹא
תוֹעִילֵנִי׃ 4. הָאַהֲבָה מַאֲרֶכֶת־אַף וְעֹשָׂה חָסֶד הָאַהֲבָה
לֹא תְקַנֵּא הָאַהֲבָה לֹא תִתְפָּאֵר וְלֹא תִתְרוֹמָם׃ 5. לֹא
תַעֲשֶׂה דְּבַר־תִּפְלָה וְלֹא תְבַקֵּשׁ אֵת אֲשֶׁר־לָהּ וְלֹא
תִתְמַרְמַר וְלֹא תַחֲשֹׁב הָרָעָה׃ 6. לֹא תִשְׂמַח בָּעַוְלָה כִּי
שִׂמְחָתָהּ עִם־הָאֱמֶת׃ 7. אֶת־כֹּל תִּשָּׂא אֶת־כֹּל תַּאֲמִין
אֶת־כֹּל תְּקַוֶּה וְאֶת־כֹּל תִּסְבֹּל׃ 8. הָאַהֲבָה לֹא־תִבֹּל
לְעוֹלָם אַךְ־הַנְּבוּאוֹת הֵנָּה תִּבָּטַלְנָה וְהַלְשֹׁנוֹת תִּכְלֶינָה
וְהַדַּעַת תִּבָּטֵל׃ 9. כִּי־קְצָת הוּא שֶׁיָּדַעְנוּ וּקְצָת הוּא
שֶׁנִּבֵּאנוּ׃ 10. וּכְבוֹא הַתָּמִים אָז עָבוֹר תַּעֲבֹר הַקְּצָת׃
11. כַּאֲשֶׁר הָיִיתִי עוֹלֵל כְּעוֹלֵל דִּבַּרְתִּי כְּעוֹלֵל הָגִיתִי
כְּעוֹלֵל חָשַׁבְתִּי וְכַאֲשֶׁר הָיִיתִי לְאִישׁ הֲסִירֹתִי דִּבְרֵי
הָעוֹלֵל׃ 12. כִּי כָעֵת מַבִּיטִים אֲנַחְנוּ בְּמַרְאָה וּבְחִידוֹת
וְאָז פָּנִים אֶל־פָּנִים׃ 13. כָּעֵת יֹדֵעַ אֲנִי קְצָתוֹ וְאָז כַּאֲשֶׁר
נוֹדַעְתִּי אֵדַע אַף־אָנִי׃ 14. וְעַתָּה שְׁלֹשׁ־אֵלֶּה תַּעֲמֹדְנָה
הָאֱמוּנָה וְהַתִּקְוָה וְהָאַהֲבָה וְהַגְּדוֹלָה בָּהֵן הִיא הָאַהֲבָה׃

as Gk. *συγχαίρει*, see R.V. 9. Lit. *For a part is that which we know*, etc. (שֶׁ prefix for אֲשֶׁר). G. and S. translate the verse חֵלֶק קָטֹן יָדַעְנוּ *a little portion we know*, etc. 10. עָבוֹר inf. abs. with verb, *shall utterly vanish away*. 11. הֲסִירֹתִי hiph. of סור. 12. מַרְאָה *vision* means *mirror* in Ex. xxxviii. 8. חִידוֹת plur., *riddles*, sing. in Gk.

323. HEBREWS I.

OPENING OF THE EPISTLE TO THE HEBREWS.

(*Delitzsch.*)

1. הָאֱלֹהִים אֲשֶׁר־דִּבֶּר מִקֶּדֶם פְּעָמִים רַבּוֹת וּבְפָנִים
שֹׁנִים אֶל־אֲבֹתֵינוּ בְּיַד הַנְּבִיאִים דִּבֶּר אֵלֵינוּ בְּאַחֲרִית
הַיָּמִים הָאֵלֶּה בְּיַד בְּנוֹ׃ 2. אֲשֶׁר־נְתָנוֹ לְיוֹרֵשׁ כֹּל וְגַם־
עָשָׂה בְיָדוֹ אֶת־הָעוֹלָמוֹת׃ 3. וְהוּא זֹהַר כְּבוֹדוֹ וְצֶלֶם
יֵשׁוּתוֹ וְנֹשֵׂא כֹל בִּדְבַר גְּבוּרָתוֹ וְאַחֲרֵי עֲשׂתוֹ בְנַפְשׁוֹ
טָהֳרַת חַטֹּאתֵינוּ יָשַׁב לִימִין הַגְּדֻלָּה בַּמְּרוֹמִים׃ 4. וַיִּגְדַּל
מְאֹד מִן־הַמַּלְאָכִים כַּאֲשֶׁר הַשֵּׁם אֲשֶׁר נְחָלוֹ יָקָר הוּא
מִשֶּׁלָּהֶם׃ 5. כִּי אֶל־מִי מִן־הַמַּלְאָכִים אָמַר מֵעוֹלָם בְּנִי
אַתָּה אֲנִי הַיּוֹם יְלִדְתִּיךָ וְעוֹד אֲנִי אֶהְיֶה־לּוֹ לְאָב וְהוּא
יִהְיֶה־לִּי לְבֵן׃ 6. וּבַהֲבִיאוֹ אֶת־הַבְּכוֹר שֵׁנִית לָעוֹלָם אֹמֵר
וְהִשְׁתַּחֲווּ־לוֹ כָּל־אֱלֹהִים׃ 7. הֵן עַל־הַמַּלְאָכִים הוּא
אֹמֵר עֹשֶׂה מַלְאָכָיו רוּחוֹת מְשָׁרְתָיו אֵשׁ לֹהֵט׃ 8. אַךְ

HEBREWS I.

1. הָאֱלֹהִים with art.; *the true God, ὁ Θεός.* פְּעָמִים *c.* noun, without prep., *times*, acc., § 291 *b.* פָּנִים in later Heb., *manners.* שֹׁנִים ptc. plur. of שָׁנָה *to repeat.* בְּיַד *by means of;* Gk. ἐν. בְּאַחֲרִית הַיָּמִים *in the end of the days*, a prophetic formula, Gen. xlix. 1, Isa. ii. 2, etc. בְּנוֹ the possessive in Gk. See R.V. marg. 2. הָעוֹלָמוֹת, Gk. *τοὺς αἰῶνας.* 3. יֵשׁוּתוֹ *substance* (not in O.T.), Gk. *ὑπόστασις.* 4. מִשֶּׁלָּהֶם *than that which* (שֶׁ for אֲשֶׁר) *is theirs.* 5. מֵעוֹלָם a free translation of *ποτέ, ever.* Quotations from Ps. ii. 7; 2 Sam. vii. 14. 6. שֵׁנִית *a second time* (Del. applies this to the Resurrection). לָעוֹלָם *to the age*, the world of men, *οἰκουμένην.* See Ps. xcvii. 7 (אֱלֹהִים, LXX *ἄγγελοι*). 7. הֵן in later Heb. *surely.* Here corresponding with אַךְ ver. 8, as *μὲν . . . δέ.* עַל *with reference to* = *πρός.* See Ps. civ. 4. מְשָׁרְתָיו ptc. piel of שָׁרַת (not used in qal).

עַל־הַבֵּן אֹמֵר כִּסְאֲךָ אֱלֹהִים עוֹלָם וָעֶד שֵׁבֶט מִישֹׁר שֵׁבֶט
מַלְכוּתֶךָ׃ 9. אָהַבְתָּ צֶּדֶק וַתִּשְׂנָא רֶשַׁע עַל־כֵּן מְשָׁחֲךָ
אֱלֹהִים אֱלֹהֶיךָ שֶׁמֶן שָׂשׂוֹן מֵחֲבֵרֶיךָ׃ 10. וְעוֹד אַתָּה
אֲדֹנָי לְפָנִים הָאָרֶץ יָסַדְתָּ וּמַעֲשֵׂה יָדֶיךָ שָׁמָיִם׃ 11. הֵמָּה
יֹאבֵדוּ וְאַתָּה תַעֲמֹד וְכֻלָּם כַּבֶּגֶד יִבְלוּ׃ 12. כַּלְּבוּשׁ
תַּחֲלִיפֵם וְיַחֲלֹפוּ וְאַתָּה הוּא וּשְׁנוֹתֶיךָ לֹא יִתָּמּוּ׃
13. וְאֶל־מִי מִן־הַמַּלְאָכִים אָמַר מֵעוֹלָם שֵׁב לִימִינִי עַד־
אָשִׁית אֹיְבֶיךָ הֲדֹם לְרַגְלֶיךָ׃ 14. הֲלֹא־הֵם כֻּלָּם
רוּחוֹת הַשָּׁרֵת שְׁלוּחִים לְעֶזְרָה בְּעַד הָעֲתִידִים לָרֶשֶׁת
אֶת־הַיְשׁוּעָה׃

324. HEBREWS XII. 18–29.

CHRISTIAN PRIVILEGES.

(*Delitzsch.*)

18. כִּי לֹא־בָאתֶם אֶל־הַר נִמְשָׁשׁ וּבֹעֵר בָּאֵשׁ וְלֹא
אֶל־עָנָן וַעֲרָפֶל וּסְעָרָה׃ 19. וְלֹא לְקוֹל שׁוֹפָר וּלְקוֹל

8. אֱלֹהִים voc. See Ps. xlv. 7, 8. **10–12.** See Ps. cii. 26–28. The quotation begins at לְפָנִים, LXX *κατ' ἀρχάς*. *Lord* might have been rendered יהוה according to the tone of the Psalm, or, as preferred by Del., אֲדֹנָי. תַּחֲלִיפֵם, וְיַחֲלֹפוּ the same verb in hiph. act. and qal intrans., *Thou shalt change them, and they shall change.* The Gk. has two verbs, *ἑλίξεις*, *ἀλλαγήσονται*. וְאַתָּה הוּא *and Thou art He*, as Isa. xlvi. 4. לֹא יִתָּמּוּ *shall not be completed* (תָּמַם), i. e. 'there shall now be an end to them,' expressed by the Gk. *οὐκ ἐκλείψουσιν*, 'shall not fail.' **13.** See Ps. cx. 1. **14.** רוּחוֹת הַשָּׁרֵת *spirits of the ministry* (inf. piel). שְׁלוּחִים m. 'constructio ad sensum,' § 294. לְעֶזְרָה *for the aid.* The former word generally denotes *Divine service*, the latter *help to men.* בְּעַד Gk. *διά*, with acc., *for the sake of.* הָעֲתִידִים *those who are prepared*, or *ready* (adj.). לָרֶשֶׁת inf. const. of יָרַשׁ. הַיְשׁוּעָה *the salvation*, emphatic (art. not in Gk.).

Hebrews XII. 18–29.

18. נִמְשָׁשׁ niph. not in O. T., *touched*, 'palpable.' **19.** שֶׁלֹּא *that not*

הַדְּבָרִים אֲשֶׁר שֹׁמְעָיו בִּקְשׁוּ שֶׁלֹּא יוֹסִיף לְדַבֵּר עִמָּהֶם
עוֹד׃ 20. כִּי לֹא־יָכְלוּ לָשֵׂאת אֵת אֲשֶׁר צֻוּוּ וְאִם־
בְּהֵמָה תִּגַּע בָּהָר סָקֹל תִּסָּקֵל [אוֹ־יָרֹה תִיָּרֶה בַּחִצִּים]׃
21. וְהַמַּרְאֶה הָיָה נוֹרָא עַד־מְאֹד וַיֹּאמֶר מֹשֶׁה יָגֹרְתִּי
וְחָרָדְתִּי׃ 22. כִּי אִם־בָּאתֶם אֶל־הַר צִיּוֹן וְאֶל־עִיר
אֱלֹהִים חַיִּים אֶל־יְרוּשָׁלַיִם שֶׁבַּשָּׁמָיִם׃ 23. וְאֶל־עֲצֶרֶת
רִבְבוֹת הַמַּלְאָכִים וַעֲדַת הַבְּכוֹרִים הַכְּתוּבִים בַּשָּׁמָיִם
וְאֶל־אֱלֹהִים שֹׁפֵט הַכֹּל וְאֶל־רוּחוֹת הַצַּדִּיקִים הַנִּשְׁלָמִים׃
24. וְאֶל־יֵשׁוּעַ מֵלִיץ הַבְּרִית הַחֲדָשָׁה וְאֶל־דַּם הַהַזָּאָה
הַמֵּיטִיב דַּבֵּר מִדַּם־הָבֶל׃ 25. לָכֵן רְאוּ פֶּן־תְּמָאֲנוּ
לִשְׁמֹעַ אֶל־הַמְדַבֵּר כִּי הֵן לֹא נִמְלְטוּ הַמֵּאֲנִים לִשְׁמֹעַ
אֶל־הַמְדַבֵּר עִמָּהֶם בָּאָרֶץ אַף כִּי־אֲנַחְנוּ אִם־נְמָאֵן לִשְׁמֹעַ
בְּקוֹל הַמְדַבֵּר מִן־הַשָּׁמָיִם׃ 26. אֲשֶׁר קוֹלוֹ הִרְעִישׁ אָז
אֶת־הָאָרֶץ וְעַתָּה זֶה הִבְטִיחַ לֵאמֹר עוֹד אַחַת וַאֲנִי
מַרְעִישׁ לֹא לְבַד אֶת־הָאָרֶץ כִּי־גַם אֶת־הַשָּׁמָיִם׃
27. וְזוּ עוֹד אַחַת שֶׁאָמַר מַשְׁמִיעַ חֲלִיפַת הַנִּרְעָשִׁים אֲשֶׁר

(שֶׁ for אֲשֶׁר). יוֹסִיף etc., lit. *He would add to speak with them again* (pleonastic). **20.** לָשֵׂאת inf. const. from נָשָׂא. צֻוּוּ pual from צָוָה. בָּהָר prep. after verbs of touching, § 277 *c*. סָקֹל inf. abs., § 284 *a*. The bracketed words are omitted in the best copies. **21.** עַד־מְאֹד *very exceedingly*, as Gen. xxvii. 33. For the repeated *vav* see § 298. The sense is *so . . . that*. יָגֹרְתִּי an *o*-verb; see § 198 *a*. **22.** אֱלֹהִים חַיִּים *a living God*, Θεοῦ ζῶντος, more forcible without the article. שֶׁבַּשָּׁמָיִם *which is in the heavens*. **23.** עֲצֶרֶת etc., *a festal gathering*, (even) *myriads of the angels*. הַכֹּל 'the whole' = *all*. **24.** מֵלִיץ ptc. hiph. of לוּץ. הַמֵּיטִיב דַּבֵּר מִ׳ 'that doeth good to speak rather than,' i. e. *that speaketh better*. דַּם is here expressed with הָבֶל, not in Gk. **25.** לָכֵן an addition by way of connective. אַף כִּי elliptical, *how much more* or *how much less*, according to the sense. Prov. xv. 11, Job ix. 14. **26.** עוֹד אַחַת etc., quoted, with some variation,

הֵם עֲשׂוּיִם לְמַעַן יַעֲמֹד אֲשֶׁר אֵינֶנּוּ נִרְעָשׁ׃ 28. לָכֵן
אֲנַחְנוּ הַמְקַבְּלִים מַלְכוּת אֲשֶׁר לֹא תִמּוֹט נָבֹאָה־נָּא
בְתוֹדָה וְנַעֲבֹד בָּהּ אֶת־הָאֱלֹהִים לְרָצוֹן לוֹ בִּצְנִיעוּת
וּבְיִרְאָה׃ 29. כִּי אֱלֹהֵינוּ אֵשׁ אֹכְלָה הוּא׃

CHAPTER VI.

UNPOINTED PASSAGES.

The Student is recommended, first, to transcribe these passages, fully pointed, with the aid of the notes, and then to translate them into English.

The first two of these passages are from 1 Kings ix and 2 Chron. xxxvi respectively (slightly abridged). A comparison with the Bible text will be useful, not only in testing the student's work, but in illustrating the influence of 'Pause' upon the normal vowels of a word. In these two lessons the *athnach* is inserted as a guide.

325. DIVINE PROMISES AND WARNINGS TO SOLOMON.

1. ויהי ככלות[1] שלמה לבנות את־בית יהוה ואת־
בית המ֑לך ואת כל־חשק[2] שלמה אשר חפץ לעשות׃
2. וירא[3] יהוה אל־שלמ֑ה ויאמר אליו שמעתי את־

from Hag. ii. 6, 7 and 21. 28. מְקַבְּלִים (Gk. παραλαμβάνοντες) the word from which *Cabbala* is derived (the *received* doctrine). תִּמּוֹט with potential force, see § 280. נָבֹאָה־נָּא cohortative, *let us come now*. בָּהּ *with it*, i. e. with reverence. הָאֱלֹהִים with the art., *the true God*, Gk. τῷ Θεῷ. לְרָצוֹן adverbial, *acceptably*.

DIVINE PROMISES AND WARNINGS TO SOLOMON.

[1] Inf. piel of כָּלָה. [2] חֵשֶׁק *desire, pleasure*, but חָפֵץ is perf. qal of an intrans. verb with similar meaning. [3] Niph.

תפלתך[4] ואת־תחנתך[4] אשר התחננתה[5] לפני הקדשתי
את־הבית הזה אשר בנתה לשום[6] שמי־שם עד־
עולם והיו עיני ולבי שם כל־הימים׃ 3. ואתה אם
תלך לפני כאשר הלך דוד אביך בתם־[7] לבב ובישר[7]
לעשות ככל אשר צויתיך חקי[8] ומשפטי[8] תשמר׃
4. והקמתי את־כסא ממלכתך על־ישראל לעלם
כאשר דברתי על־דוד אביך לאמר לא־יכרת[9] לך איש
מעל כסא ישראל׃ 5. אם־שוב[10] תשבון אתם ובניכם
מאחרי ולא תשמרו מצותי חקתי אשר נתתי לפניכם
והלכתם ועבדתם אלהים אחרים והשתחויתם להם׃
6. והכרתי[11] את־ישראל מעל פני האדמה אשר נתתי
להם ואת הבית אשר הקדשתי לשמי אשלח[12] מעל
פני והיה ישראל למשל[13] ולשנינה[14] בכל־העמים׃
7. והבית הזה[15] כל־עבר[16] עליו ישם[17] ושרק[18] ואמרו
על־מה[19] עשה יהוה ככה[20] לארץ הזאת ולבית הזה׃
8. ואמרו על אשר עזבו את־יהוה אלהיהם אשר
הוציא את־אבתם מארץ מצרים ויחזיקו[21] באלהים
אחרים וישתחוו להם ויעבדום על־כן הביא יהוה
עליהם את כל־הרעה הזאת׃

[4] Noun ע״ע with ת. [5] Hithp. *he had implored.* [6] 'To join' = cause to dwell. The sense, *I have prepared for myself a holy place.* [7] Subst. תֹּם (adj. תָּם); and subst. יֹשֶׁר *directness, rectitude* (adj. יָשָׁר). [8] Plural, with suff. [9] Impf. niph. The sense, *There shall not fail.* [10] Inf. abs. qal. [11] From כָּרַת. [12] Impf. piel. [13] לְ *for*, with predicative signification. [14] שְׁנִינָה *a taunt, laughing-stock:* from שָׁנַן *sharpen.* [15] Nom. abs. [16] Ptc. qal. [17] יִשֹּׁם: impf. qal of שָׁמֵם and שָׁמַם *to be astonished.* [18] = 'hiss,' 'deride.' [19] = 'wherefore?' [20] כָּכָה, from כָּה = כֹּה, and כְּ *thus.* Milel, like לָמָּה. [21] *laid hold on* (בְּ).

326. FULFILMENT OF DIVINE THREATENINGS AGAINST JUDAH.

1. בן־עשרים ואחת שנה צִדְקִיָּהוּ[1] במלכו ואחת
עשרה שנה מלך[2] בירושלם: 2. ויעש הרע בעיני
יהוה ככל אשר־עשה יהויקים[1] ולא נכנע[3] מלפני
יִרְמְיָהוּ[1] הנביא מפי[4] יהוה: 3. וגם במלך נְבוּכַדְנֶאצַּר[1]
מרד[5] אשר השביעו[6] באלהים ויקש[7] את־ערפו ויאמץ[8]
את־לבבו משוב[9] אל־יהוה אלהי ישראל: 4. גם
כל־שרי הכהנים והעם הרבו[10] למעל־מעל ככל תעבות[11]
הגוים ויטמאו[12] את־בית יהוה אשר הקדיש בירושלם:
5. וישלח יהוה אלהי אבותיהם עליהם ביד־מלאכיו
השכם ושלוח[13] כי־חמל[14] על־עמו ועל־מעונו[15]: 6. ויהיו
מלעבים[16] במלאכי האלהים ובוזים[17] דבריו ומתעתעים[18]
בנביאיו עד עלות[19] חמת־יהוה בעמו עד־לאין[20]
מרפא[21]: 7. ויעל[22] עליהם את־מלך כשדים[23] ויהרג
בחוריהם[24] בחרב בבית מקדשם[25] ולא חמל על־בחור
ובתולה[26] זקן וישש[27] הכל נתן בידו: 8. וכל כלי

FULFILMENT OF DIVINE THREATENINGS AGAINST JUDAH.

[1] Proper name. [2] Verb. [3] Niph., *humbled himself*. [4] = *according to the command* (mouth) *of*. [5] מָרַד (with בְּ = *against*). [6] Hiph. of שָׁבַע, *made to swear*. [7] Impf. hiph. apoc. of קָשָׁה, *stiffen*. [8] Impf. piel. [9] מִן with inf. = 'that not.' [10] Pf. hiph. of רָבָה, lit. *multiplied to transgress transgression*. [11] תּוֹעֵבָה (from תָּעַב) *abominable deed*. [12] Impf. piel. [13] Inf. abs. qal after הַשְׁכֵּם with adverbial force: 'earnestly and constantly.' [14] *He pitied*, 'spared,' with עַל. [15] *Dwelling*, from עון. [16] לָעַב (only in hiph.) *mocked*, with בְּ. [17] Ptc. qal. [18] Hithp. of תָּעַע *derided*, with בְּ. [19] Inf. const. qal of עָלָה. [20] Lit. *till there was nothing of*. [21] מַרְפֵּא (from רָפָא) 'healing,' *help*. [22] Hiph. apoc. [23] *Chaldeans*, כַּשְׂדִּים. [24] בָּחוּר, pl. בַּחוּרִים, *a young man*. [25] מִקְדָּשׁ *holy place*. [26] 'Virgin,' 'young woman.' [27] יָשֵׁשׁ *hoary head* = 'the aged.'

בית האלהים הגדלים והקטנים ואוצרות[28] בית יהוה
ואוצרות המלך ושריו הכל הביא בבל[29]: 9. וישרפו
את־בית האלהים וינתצו[30] את חומת ירושלם וכל־
ארמנותיה[31] שרפו באש וכל־כלי מחמדיה[32] להשחית[33]:
10. ויגל[34] השארית[35] מן־החרב אל־בבל ויהיו־לו
ולבניו לעבדים עד־מלך מלכות פרס[36]:

327. EARLY CHRISTIANITY DESCRIBED
(in a Letter to an Enquiring Heathen).

V. לעבדי המשיח[1] לא היתה ארץ אחת[2] ולא לשון
ולא משפט אחד להפרדם[3] מכל־האנשים: 2. לא
ישבו[4] בעריהם לברם ולא נלעג[5] לשונם משמוע ולא
סרה דרכם מן האנשים האחרים[6]: 3. לא נמצא
לקחם[7] בחקר[8] האדם וביגיעת[9] הערומים[10] וגם לא

[28] אוֹצָר *treasure.* [29] בָּבֶל *Babylon.* [30] Piel, *broke it down.* [31] אַרְמוֹן *castle, palace.* [32] מַחְמָד, pl. מַחֲמַדִּים, *desire, something desired,* hence *jewel,* from חָמַד. [33] Inf. with לְ, as marking the purpose, *so that they* . . . [34] Hiph. = *deportavit.* [35] *The residue from the sword;* 'those whom the sword had spared.' [36] פָּרַס, in pause פָּרָס, *a Persian,* (collective) *Persia.*

EARLY CHRISTIANITY DESCRIBED.

A free rendering into Hebrew of a passage from the *Epistle to Diognetus,* a work by an unknown author, probably of the second century. It is appended, in the only known MS., to the writings of Justin Martyr. Bishop Lightfoot is disposed to attribute it to Pantaenus, the master of Clement of Alexandria (c. A.D. 180–210). It is a simple and impressive plea for Christianity, evidently addressed to a heathen enquirer after the truth.

[1] = 'servants of the Messiah,' i.e. Christians. [2] Cf. Gen. xi. 1. [3] Inf. niph. of פָּרַד; Gk. *διακρίνειν.* [4] Impf., as denoting repetition. [5] לָעַג niph., *barbare locutus est.* [6] In original, *βίον παράσημον ἀσκοῦσι.* [7] לֶקַח *doctrine.* [8] חֵקֶר *an examination.* [9] From יְגִיעָה *weariness.* [10] Here = *inquisitive;* in Gk. *πολυπράγμων.*

מורים [11] בתוכם לתת חקותיהם ללמודים [12] :
4. ישבו [13] ערים בבני יון [14] איש בארץ אבותיו ולבושם
ואכלם ככל־סביביהם [15] ואיש יעשה כמשפט עמו
בכל־דרכיו : 5. וחקת [16] דרכם תפלא [17] בעיני כל־
האדם וראיהם ישמו [18] עליהם : 6. ישבו את־ארץ
מולדתם והנם כגרים [19] ירשו את־כל־הטוב כאזרח [20]
וישאו את־כל־הרע כנכרים : 7. בבשר [21] יחיו ולא
ילכו בבשר [21] : 8. בארץ מקום מגריהם ובשמים בית
שבתם [22] : 9. ישמרו את־החקים אשר נכתבו לעמים
ובמעשיהם עזו [23] מן החקים : 10. אהבו [24] את־כל־
האנשים ועשקו [25] לכלם : 11. אין יודע את־פעלם
והשופט מרשיע אותם : 12. ינתנו למות ויקומו לחיים
רשים [26] המה ומעשירים רבים חסרו כל־דבר ושבעו
כל־דבר : 13. נשאו חרפה ובחרפה גדול כבודם :
14. יגדפם [27] הרוגל [28] ונצדקו ישמעו את־קללתם [29]
והמה מדברים [30] ברכה : עברת [31] האנשים תלחץ
אתם והמה מכבדים [30] את־בני אדם : 15. ייטיבו
והנה בני מות [32] המה כמרעים ויום ההרגה [33] כיום
שמחה וכיום הצלת [34] נפשם : 16. היהודים ילחמו [35]

[11] *Teachers*, ptc. hiph. of יָרָה; whence also תּוֹרָה. [12] *Learners*, ptc. qal pass. [13] Impf., as denoting repetition. [14] Πόλεις Ἑλληνίδας, *Javan, Ionia.* [15] *Loca circumjacentia.* [16] *Κατάστασις τῆς ἑαυτῶν πολιτείας.* [17] Niph. [18] From שָׁמַם. [19] *Ὡς πάροικοι.* [20] אֶזְרָח *indigena*; sing. coll. [21] *Flesh*, in two meanings. [22] *Ἐπὶ γῆς διατρίβουσιν ἀλλ' ἐν οὐρανῷ πολιτεύονται.* [23] From עָזַז. [24] Pf. with the signification of the present, as with many other verbs of like signification in this connection. [25] Pual. [26] From רוש. [27] Piel. [28] *The slanderer*, qal ptc. [29] *They listen to their reviling; κολάζονται.* [30] Ptc. piel. [31] עֶבְרָה *ὕβρις.* [32] *Sons of death*, 'condemned to die.' [33] הֲרֵגָה *slaughter.* [34] הַצָּלָה *deliverance; κολαζόμενοι χαίρουσιν ὡς ζωοποιούμενοι.* [35] Niph.

בהם כאשר בגוים ובני יון רדפו אתם ולא ידעו
איביהם לדבר למה ישנאום׃

VI. הנה בדבר אחד אגיד[36] כנפש האדם בגויה
כעבדי[37] המשיח באנשים׃ 2. כי ישבה הנפש בגויה
ולא היתה מגויה׃ 3. והם ישבו בחלד[38] ולא היו
מחלד׃ 4. לא נראתה הנפש ינסגרה בבשר הנראה
וגם הם נודעו בשבתם[39] באנשים ויראת אלהים אשר
בם לא תודע׃ 5. שנא הבשר את־הנפש חנם[40] ונלחם
בה׃ 6. כי עצרה[41] הנפש את־הבשר לעשות כתאותו[42]
ואת־למודי המשיח שנאו האנשים כי עצרום מן
ההוות[43]׃ 7. הנפש אהבה את־הבשר השנא ואת־
בדיו[44] ועבדי המשיח אהבו את־השנאים׃ 8. נסגרה
הנפש בבשר והיא מכלכלה[45] את־הבשר כן נעצרים
אלה בארץ כבית כלא[46] והנם מכלכלים את־הארץ׃

[36] Ἁπλῶς δ' εἰπεῖν. [37] כְּ . . . כְּ, see Vocabulary. [38] חֶלֶד *αἰών.* [39] Inf. constr. [40] *Μηδὲν ἀδικουμένη.* [41] עָצַר *to restrain, shut in;* sometimes with לְ of that which is checked, as 2 Kings iv. 24. [42] תַּאֲוָה *desire, longing.* [43] הַוָּה *lust.* [44] בַּדִּים (from בָּדַד *to sever*), *parts* of the body, *limbs, members.* [45] Συνέχει. [46] בֵּית כֶּלֶא *prison.*

328. EXTRACT FROM THE RECENTLY-DISCOVERED FRAGMENTS OF THE HEBREW ORIGINAL OF THE WISDOM OF BEN SIRA (ECCLESIASTICUS) *.

*** ***Place the accents, athnach for the half-verse and silluq for the end, on the tone syllables.***

CHAPTER XLIV. 1–15.

שבח[1] אבות עלם

1	אהללה נא אנשי חסד	את[2] אבותינו בדורותם
2	רב כבוד חלק להם[2] עליון	וגדלו מימות עולם
3	דורי[3] ארץ במלכותם	ואנשי שם בגבורתם
3*	היועצים[4] בתבונתם	וחזי כל בנבואתם
4	שרי גוים במזמתם	ורוזנים במחקרותם[5]
4*	חכמי שיח בספרתם	ומושלים במשמרותם
5	חוקרי מזמור על חוק[6]	נושאי משל בכתב
6	אנשי חיל וסומכי[7] כח	ושוקטים על מכונתם
7	כל אלה בדורם נכבדו[2]	ובימיהם תפארתם
8	יש מהם הניחו[8] שם	להשתענות[9] בנחלתם

CHAPTER XLIV. 1–15.

* **Edited by A. E. Cowley, M.A., and Ad. Neubauer, M.A., with the early versions (Greek, Syriac, and Latin), and an English translation. Oxford, Clarendon Press, 1897. The portion comprised is from xxxix. 15 to xlix. 11. For the most part the language is pure Hebrew, with but slight Rabbinical or Aramaic admixture. The extract, with some alterations as noted below, is inserted here by generous permission of the Publishers.**

[1] TITLE, שֶׁבַח *praise:* see the verb (piel) Ps. lxiii. 4, cxvii. 1, etc. [2] Added from margin. [3] Prob. רוֹדֵי (marg.) ptc. qal of רָדָה *to have dominion over,* as Gk. κυριεύοντες. [4] *Counsellors* (Isa. ix. 5). [5] *In their searchings out* (מֶחְקָרוֹת cf. Ps. xcv. 4). The Gk. must have been rendered from a different text. [6] קו (marg.) *measure* or *rule* (see Ps. xix. 5). [7] וּסְמוּכֵי (marg.) *supported;* Gk. κεχορηγημένοι, *furnished.* [8] Hiph. of נוּחַ *to bequeath* (cf. Eccles. ii. 18). [9] Marg. השתעות *to narrate,* hithp. inf. of שעה.

9 ויש מהם אשר אין לו זכר   וישבתו כאשר שבתו
9* כאשר לא היו היו   ובניהם מאחריהם
10 ואולם אלה אנשי חסד   ותקותם לא תשבת[10]
11 עם זרעם נאמן טובם   ונחלתם לבני בנים
13 עד עולם יעמד זכרם   וצדקתם לא תשכח[11]
14 גויתיהם שכבו בשלום   ושמותם יחיה לדור ודור[12]
15 חכמתם תשנה עדה   ותהלתם יספר קהל[13]

329. SAYINGS OF THE JEWISH FATHERS.

The following sentences are taken from the *Pirqê Aboth*, a tractate of the Jewish Mishna[1], and illustrate the highest ethical teaching of the Rabbis. The language is that of a transitional period, but will present little difficulty to the student of Biblical Hebrew. Some words, non-occurrent in the Hebrew Scriptures, will be readily traced to their roots; while words and constructions belonging to the New Hebrew, or to Aramaic, are explained in the notes.

Special points observable are (1) the use of תּוֹרָה *Law*, without the article, almost as a proper name; (2) the relative ·שֶׁ, see § 296 *f*, in its wider use as a conjunction, with שֶׁל (אֲשֶׁר לְ) as a preposition governing the genitive; (3) the very common occurrence of the termination וּת in abstract nouns and substantivized infinitives; (4) the plural ין instead of ים. The editions, however, greatly differ in this last respect.

[10] *Their hope shall not perish;* Gk. ὧν αἱ δικαιοσύναι οὐκ ἐπελήσθησαν, 'whose righteous deeds have not been forgotten.' [11] MS. here defective; verb inserted impf. niph. [12] Verse supplied from Gk. [13] Verse added from margin.

SAYINGS OF THE JEWISH FATHERS.

[1] See *Die Sprüche der Väter, ein ethischer Mischna-Traktat*, ed. Prof. H. M. Strack, 2nd ed., Berlin, 1888; and for a translation, with valuable notes and dissertations, *Sayings of the Jewish Fathers*, by Charles Taylor, D.D., Cambridge, 2nd ed., 1897; also a compendious edition of the text, Heb. and Eng., by the late Dr. Robert Young, Edinburgh. The references to chapters and sections are from Strack's edition.

(1) **Preface** (ch. i. § 1).

משה קבל[1] תורה מסיני[2] · ומסרה ליהושע · ויהושע לזקנים · וזקנים לנביאים · ונביאים מסרוה[3] לאנשי כנסת[4] הגדולה · הם אמרו שלשה דברים : היו מתונים בדין · והעמידו תלמידים הרבה · ועשו סיג[5] לתורה :

(2) **Pillars of the World** (ch. i. § 2).

(*Simon the Just.*)

על שלשה דברים העולם עומד על התורה ועל העבודה[6] ועל גמילות[7] חסדים :

(3) **Dutiful Service** (ch. i. § 3).

(*Antigonus of Soko.*)

אל תהיו כעבדים המשמשין את הרב[8] על מנת[9] לקבל פרס[10] · אלא[11] היו כעבדים המשמשין את הרב שלא על מנת לקבל פרס ויהי מורא שמים[12] עליכם :

(4) **Golden Silence** (ch. i. § 17).

(*Simeon, son of Gamaliel.*)

כל ימי גדלתי בין החכמים ולא מצאתי לגוף[13] טוב משתיקה[14] · ולא המדרש[15] הוא העקר אלא המעשה · וכל המרבה דברים מביא חטא :

[1] Piel. [2] *From Sinai.* [3] מָסַר (later Heb.) *delivered.* [4] כְּנֶסֶת *synagogue*: see verb, Esther iv. 16. [5] סְיָג *a fence.* [6] עֲבוֹדָה *Divine service.* [7] *The requital*, or *bestowal of.* [8] Lord, *dominus.* [9] (לְ)עַל־מְנָת *with a view to.* [10] פְּרָס *recompence.* [11] אֶלָּא but, *sondern.* [12] שָׁמַיִם heaven, continually in later Heb. metonymy for *God.* [13] גּוּף (later Heb.) a body, *a man.* [14] *Silence*, from שָׁתַק. [15] מִדְרָשׁ study, *learning*, from דָּרַשׁ.

(5) Forces that Sustain the World: see (2); (ch. i. § 18).

(*Simeon, son of Gamaliel II.*)

על שלשה דברים העולם עומד · על הדין ועל האמת ועל השלום שנאמר[16] 'אמת ומשפט שלום שפטו בשעריכם' :

(6) Study and Business (ch. ii. § 2).

(*Gamaliel, son of R. Jehudah.*)

יפה תלמוד[17] תורה עם דרך ארץ[18] שיגיעת[19] שניהם משכחת[20] עון וכל תורה שאין עמה מלאכה סופה[21] בטלה וגוררת[22] עון :

(7) God's Will and Ours (ch. ii. § 4).

(*By the same.*)

עשה רצונו כרצונך · כדי[23] שיעשה רצונך כרצונו · בטל[24] רצונך מפני רצונו כדי שיבטל רצון אחרים מפני רצונך :

(8) Our Day's Work (ch. ii. §§ 15, 16).

(*R. Tarphon.*)

היום קצר והמלאכה מרבה והפועלים עצלים · והשכר הרבה · ובעל הבית דוחק[25] : לא עליך המלאכה לגמור · ולא אתה בן חורין[26] להבטל

[16] שֶׁנֶּאֱמַר (§ 297 *f*) *as it is said*, a formula of citation from Scripture; see Zech. viii. 16. [17] *Study*; cf. Talmud. [18] דֶּרֶךְ אֶרֶץ *worldly business or care*. [19] יְגִיעַת the practice of (יָגַל) with ·שֶׁ. [20] Hiph. ptc. of שָׁכַח. [21] (At) the end of it = *at length* (post-biblical). [22] Fem. ptc. segholate form; 'involves' or *occasions*. [23] כְּדֵי followed by ·שֶׁ, *in order that*. [24] Piel, 'cause to cease,' cf. Eccles. xii. 3; *annul*. [25] Ptc. of דָּחַק to 'urge, press on,' *urgent*. [26] 'Son of nobles'; *free*.

ממנה · אם למדת תורה הרבה נותנין לך שכר הרבה[27] · ונאמן[28] הוא בעל מלאכתך שישלם לך שכר פעולתך · ודע שמתן שכרן[29] של-צדיקים לעתיד לבוא[30] :

(9) Root and Branch (ch. iii. § 17).

(*R. La'zar ben 'Azariah.*)

כל שחכמתו מרובה ממעשיו למה הוא דומה[31] · לאילן[32] שענפיו מרובין ושרשיו מועטין · והרוח באה ועוקרתו והופכתו על פניו [שנאמר[33] ׳והיה כערער בערבה ולא יראה כי יבוא טוב · ושכן חררים במדבר ארץ מלחה ולא תשב׳] וכל-שמעשיו מרובין מחכמתו למה הוא דומה לאילן שענפיו מועטין ושרשיו מרובין · אפלו[34] כל הרוחות שבעולם באות ונושבות בו · אין מזיזות אותו ממקומו :

(10) Intrusions (ch. iv. § 18).

(*R. Simeon ben-Eleazar.*)

אל תרצה[35] את חברך בשעת כעסו · ואל תנחמהו[36] בשעה שמתו[37] מוטל לפניו ואל תשאל לו בשעת נדרו · ואל תשתדל[38] לראותו בשעת קלקלתו[39] :

[27] As adj., *much.* [28] Ptc., as present, see § 276 *e.* [29] Suffix redundant: 'that their reward,' i. e. that of the righteous. [30] The 'time to come'; either *coming days* or the *future life.* [31] *To what is he like?* cf. Luke xiii. 18, &c. [32] אִילָן Chaldee, *a tree.* [33] The quotation (Jer. xvii. 6) is omitted in many copies. [34] אִלּוּ post-biblical, *even though.* [35] *Conciliate*, as Job xx. 10 (piel). [36] Cf. Isa. xxii. 4. [37] שֶׁמֵּתוֹ (qal ptc. מות). [38] Hithp. of שָׁדַל (post-biblical) *to endeavour.* [39] Noun from קָלַל, light esteem, *disgrace.*

(11) Characteristics of the Torah Student (ch. vi. §§ 5, 6).

(R. Jehoshua ben-Levi.)

התורה נקנית בארבעים ושמונה דברים · ואלו הן : בתלמוד בשמיעת[40] האזן בעריכת[41] שפתים בבינת הלב בשכלות[42] הלב באימה[43] ביראה בענוה בשמחה בטהרה בשמוש[44] חכמים בדקדוק[45] חברים ובפלפול[46] התלמידים בישוב[47] במקרא[48] במשנה[49] במעוט סחורה[50] במעוט דרך ארץ במעוט תענוג במעוט שנה במעוט שיחה במעוט שחוק בארך אפים[51] בלב טוב באמונת[52] חכמים בקבלת היסורין[53] : המכיר את מקומו · והשמח[54] בחלקו · והעושה סיג[55] לדבריו · ואינו מחזיק טובה לעצמו[56] · אהוב אוהב את המקום · אוהב את הבריות[57] · אוהב את הצדקות אוהב את המישרים[58] · אוהב את התוכחות[59] · ומתרחק מן הכבוד · ולא מגיס[60] לבו בתלמודו · ואינו שמח בהוראה[61] · נושא בעול[62] עם חברו · ומכריע לכף זכות[63] · ומעמידו על האמת · ומעמידו על השלום

[40] Const. of שְׁמִיעָה 'hearing,' *attention* (post-bibl.). [41] Const. of עֲרִיכָה *preparation.* [42] שִׂכְלוּת *discernment* = שֶׂכֶל 1 Chron. xxii. 12. [43] See Prov. xx. 2. [44] שִׁמּוּשׁ *attendance upon.* [45] דִּקְדּוּק *discussion* (דָּקַק *to crush*). [46] פִּלְפּוּל *keen disputation* (פּוּל, פָּלַל *to divide, split*). [47] יִשּׁוּב *sedateness* (יָשַׁב). [48] מִקְרָא *reading,* i. e. of Scripture; see Neh. viii. 8. [49] *Mishnah,* the Second (Law): a post-biblical word and idea. [50] סְחוֹרָה *traffic* (Ezek. xxvii. 15). [51] *Long-suffering.* [52] Const., *confidence in.* [53] *By acceptance of the* (appointed) *chastisements.* [54] Adj. *joyful.* [55] See note 5, p. 221. [56] 'Goodness,' or *merit, to himself.* [57] 'Creations' (cf. Num. xvi. 30), i. e. *all created things.* [58] *Uprightness* (only in pl. Prov. i. 3; ii. 9, etc.). [59] *Admonitions, reproofs* (Prov. vi. 23). [60] Hiph. ptc. (הֵגִיס) with לִבּוֹ *over-estimates himself.* [61] *Information, lore,* especially ritualistic. [62] בְּעוֹל *a yoke;* the בְּ redundant, as Job vii. 13. [63] כַּף זְכוּת *scale of merit* (זְכוּת post-biblical, from זָכָה *to be pure, faultless*).

ומתישב [64] לבו בתלמודו · שואל ומשיב [65] שומע
ומוסיף · הלומד על מנת ללמד [66] והלומד על
מנת לעשות · המחכים את רבו [67] והמכון [68] את
שמועתו · והאומר דבר בשם אומרו · הא [69] למדת
כל האומר דבר בשם אומרו מביא גאולה [70]
לעולם · שנאמר 'ותאמר אסתר [71] למלך בשם
מרדכי' :

(12) Torah the Supreme Treasure (ch. vi. § 9).

(*R. José ben-Qisma.*)

פעם אחת הייתי מהלך בדרך ופגע בי אדם אחד ·
ונתן לי שלום [72] והחזרתי [73] לו שלום · אמר לי רבי
מאיזה [74] מקום אתה · אמרתי לו מעיר גדולה של
חכמים ושל סופרים אני · אמר לי רבי רצונך [75]
שתדור [76] עמנו במקומנו ואני אתן לך אלף אלפים
דינרי [77] זהב ואבנים טובות ומרגליות [78] · אמרתי לו בני
אם אתה נותן לי כל־כסף וזהב ואבנים טובות
ומרגליות שבעולם איני דר אלא במקום תורה ·
ולא עוד שבשעת [79] פטירתו [80] של אדם אין מלוין [81]
אותו לא כסף ולא זהב ולא אבנים טובות

[64] Hithp. of יָשַׁב, post-biblical, *settles himself down.* [65] *Answering,* as Prov. xviii. 13; xxiv. 26. [66] Piel, *to teach.* [67] *His master* (learning from the disciple). [68] מְכַוֵּן ptc. piel, later Heb., from כון *steadfastly directing* (his heart) to. [69] Interj. *lo!* [70] Or, גְּאֻלָּה redemption, *deliverance.* [71] See Esther ii. 22. [72] Formula of salutation. [73] Hiph. of חָזַר, post-biblical, *to return.* [74] *Whence?* מָקוֹם pleonastic. [75] (If it be) *thy pleasure.* [76] *That thou dwell,* דור Ps. lxxxiv. 11. [77] *Dinars.* [78] מַרְגָּלִיּוֹת *pearls.* [79] שְׁעַת const. of שָׁעָה *moment,* from verb 'to glance' (*Augenblick*). [80] פְּטִירָה departure, *death.* [81] Ptc. piel of לָוָה *to accompany.*

ומרגליות אלא תורה ומעשים טובים בלבד[82] · שנאמר[83] ’בהתהלכך תנחה אותך · בשכבך תשמור עליך · והקיצות היא תשיחך‘ · ’בהתהלכך תנחה אתך‘ בעולם הזה · ’בשכבך תשמור עליך‘ בקבר · והקיצות היא תשיחך לעולם הבא · וכן כתוב בספר תהלים על ידי דוד מלך ישראל[84] · ’טוב לי תורת פיך מאלפי זהב וכסף‘ · ואומר[85] ’לי הכסף ולי הזהב נאם יי צבאות‘ :

CHAPTER VII.

ENGLISH-HEBREW EXERCISES.

The first seventeen of these Exercises, for rendering English into Hebrew, exhibit in succession the various forms of the Hebrew verb, and are for the most part parallel to Exercises xvi–xxxiv in the Etymology.

‘The Lord’ (when in capital letters) is to be rendered by יהוה.

Exercise i.

330. Strong Verbs: Qal. (See Exercise xvi, p. 78.)

1. Have ye observed the commandment? 2. We have kept the Sabbath. 3. The children of Israel dwelt in Egypt. 4. God created the sun and the moon, [1]to rule [2]over the day and the night. 5. The earth is full of violence. 6. Riches (endure) not [3]for ever, but righteousness endures [4]from generation to generation. 7. Break in pieces the arm [5]which plunders (the) poor and (the) orphan. 8. The Lord will judge the world in righteousness. 9. [6]How long, O sluggard, wilt thou sleep?

[82] לְבַד with pref., *alone*. [83] Prov. vi. 22. [84] Ps. cxix. 72. [85] Hag. ii. 8.

Exercise I.

[1] Inf. const. with לְ. [2] בְּ. [3] לְעוֹלָם. [4] לְדוֹר דּוֹר. [5] Ptc. with article. [6] עַד־מָתַי properly ‘till when?’

Exercise ii.

331. STRONG VERBS: NIPHAL. (See Exercise xvii, p. 82.)

1. The bow has been broken, the land has escaped the wicked war, the earth will bring forth seed and harvest. 2. A just and blameless man will hide himself before a wicked (one). 3. On the seventh day thou shalt rest from all thy work. 4. [1] He who stays himself upon the LORD shall also rejoice upon earth. 5. The soil is more precious than silver and gold. 6. Take heed that ye walk not in an evil way. 7. [2] Jeroboam was made king instead of [3] Rehoboam. 8. What is man? A breath which death [4] can destroy daily. 9. They slept heavily and were refreshed.

Exercise iii.

332. STRONG VERBS: PIEL AND PUAL.

(See Exercise xviii, p. 84.)

1. The LORD [5] requites to a man (his) violence. 2. Seek (thou) peace, and follow after uprightness. 3. How long will ye seek falsehood? 4. Envy not the rich. 5. We have received the [6] good from the LORD; shall we not also take the [6] evil? 6. Great is the LORD, and [7] greatly to be praised. 7. There is a time to seek and a time to lose. 8. This matter is written in the book of Jasher. 9. Wherewith shall I come before the LORD? Come before His presence (face) with (in) a pure heart. 10. If thou wilt keep the law, thou shalt dwell in safety. 11. [8] He who is exalted by the LORD [9] will surely be great.

EXERCISE II.

[1] Ptc. with article. [2] יָרָבְעָם. [3] רְחַבְעָם. [4] Express by impf.

EXERCISE III.

[5] Impf. (to signify what is usual). [6] Feminine. [7] מְאֹד after the verbal form. [8] Ptc. with article. [9] Inf. abs., and verb.

Exercise iv.

333. STRONG VERBS: HITHPAEL, HIPHIL, HOPHAL.

(See Exercise xix, p. 87.)

1. [1] Deal justly with the poor and miserable; as God also will deal justly [2] with you. 2. Are not [3] the orphan and oppressed committed to God? 3. Righteousness [4] exalts a people, and to follow after peace will [5] make a man blessed. 4. Walk before the LORD [6] and be just and holy, as He is. 5. Well is it with the man who is afraid of sin. 6. The sinners walk in darkness. 7. David was made king over a great people. 8. The land rested from war and [7] was reconciled with the LORD; the LORD broke the bow in pieces and made wars to cease. 9. Jest not [8] in the evil day.

Exercise v.

334. VAV CONSECUTIVE: JUSSIVE AND COHORTATIVE FORMS.

(See Exercise xxi, p. 96.)

1. And Abraham said unto the LORD: [9] I will speak, perhaps [10] there may be found ten just persons in this city. Wilt Thou destroy the city if [11] these ten are found therein? 2. Then the LORD [12] destroyed the city, since these ten were not found therein. 3. Adam said: [13] I will hide myself, because I have done ill. 4. Man has been made king upon the earth, [14] to rule over great and small cattle, over the four-footed beasts, and over every living thing. 5. I will be prudent in every work, and will be just toward all men; I will praise the LORD among all the people.

EXERCISE IV.

[1] Hiph. of צָדַק with accusative. [2] אֶתְכֶם. [3] Collective sing. [4] Impf. piel of שָׂגַב. [5] Piel of אשר. [6] וֶהְיֵה. [7] Hoph. of שָׁלֵם followed by לְ. [8] Repeat the article, with subst. and adj.

EXERCISE V.

[9] Cohortative form of דִּבֵּר. [10] Impf. niph. of מָצָא with ן paragogic. [11] Article. [12] Impf. with ו consec. [13] Cohortative niph. or hithp. from סָתַר. [14] Inf. with לְ, and followed by בְּ.

Exercise vi.

335. THE VERB WITH SUFFIXES.

(See Exercise xxii, p. 100.)

1. Whosoever will honour me, him will I also honour and make great, saith the LORD. 2. David was greater than Saul, for he rendered to him good instead of the evil which he (Saul) [1] had rendered to him. 3. As the tempest [2] carries away a leaf, thus will God visit the transgressor and carry him away. 4. He who observes prudence, [3] she will watch over him and deliver him. 5. Thou, LORD, knowest us and provest us. Thou wilt deliver us out of [4] affliction; and we will praise Thee from generation to generation. 6. Let us meditate [5] day by day on the kindness which the LORD has shown [6] to us, who has impelled us to the right and given [6] us a good name.

Exercise vii.

336. THE VERB WITH SUFFIXES (continued).

(See Exercise xxiv, p. 102.)

1. [7] Men and [7] beasts, one God has created them. 2. From (my) youth have I learned the law, and it is to be kept until death. 3. Israel said, The LORD has sold us under the Philistines; they will draw out the sword, thrust us through, and destroy us. 4. I have known and proved thee; and I have chosen thee, [8] thou friend of my youth. 5. Righteousness will support and establish him; he will sleep in peace. 6. God considereth [9] the poor, and will support them and deliver from violence. 7. The flood has destroyed every living thing, man and beast together: [10] it was Noah whom the LORD saved in the evil day.

EXERCISE VI.

[1] The pf. stands also for the plupf. [2] Impf., denoting what is usual. [3] תִּצֹּר עָלָיו. [4] Employ the article. [5] יוֹם וָיוֹם. [6] לָנוּ.

EXERCISE VII.

[7] Sing. collective. [8] רֵעַ נְעוּרָי. [9] דַּלִּים. [10] Use nominative abs.: 'Noah, him the Lord has saved.'

Exercise viii.

337. Suffixes and Nouns, Infinitives and Participles.

1. In the tents of the righteous there is peace, when their desire is towards the law of the Lord. 2. On the day when thou eatest of this tree, then thou knowest good and evil. Hearken ye unto my word. 3. [1] It is well with the man who has given food to him who hated him, when he [2] was hungry. 4. [3] Have the images of your gods words like the living God? 5. Bow your knees before this God, and not before your images. 6. My cords have seized upon [4] the rich as upon [4] the poor, says Death. 7. Woe to those who say, The Lord will not hear the cry of the miserable: shall not He, who [5] created the ear, hear and hearken unto their cry? 8. An abomination to the righteous is baseness, and to the base righteousness is an abomination, in the ways of [6] others. 9. [7] Ye who forget God will be altogether forgotten.

Exercise ix.

338. Verbs Pe Guttural. (See Exercise xxvi, p. 108.)

1. Stand ye, and be ye steadfast in your ways. 2. (It is) the Lord (who) makes rich and [8] makes poor. 3. Thou shalt not kill. 4. The blessing of the Lord [9] makes rich. 5. Even a fool, [10] if he be silent, [11] is regarded (as) wise. 6. [12] Continue not in an evil matter. 7. [13] How long shall the wicked exult? 8. Lay ye not ambush for the righteous. 9. Exult ye not over the poor in the day of [14] their passing away. 10. My God, forsake me not. 11. The wicked have said, Who is the God

Exercise VIII.

[1] Say, '(O) the blessedness of,' אֶשֶׁר plur. const. [2] עָצֵב, [3] Say, 'Are there to the images?' etc. [4] Sing. collective. [5] 'Planted': use ptc. and article. [6] אֲחֵרִים. [7] Ptc. in const. state: 'Ye forgetters of.'

Exercise IX.

[8] מוֹרִישׁ ptc. hiph., properly 'depriving.' [9] Impf. hiph. [10] Ptc. hiph. from חָרַשׁ. [11] Impf. niph. from חָשַׁב. [12] עָמַד with בְּ. [13] עַד־מָתַי. [14] Inf. const. from אָבַר, with suff.

[1] whom we must serve? 12. The word of the Lord (is) to them a mockery, they delight not in it. 13. [2] I will surely forsake the wicked and [3] destroy their ways, saith the Lord.

Exercise x.

339. Verbs Ayin and Lamed Guttural.

(See Exercise xxvii, p. 109.)

1. [4] When David heard [5] that Saul had fallen, [6] he took hold of his garments and rent them. 2. Jacob said to Esau, Swear unto me; and he sware unto him. 3. Hagar, the handmaid of Sarah, said unto the angel of the Lord, [7] I flee from the face of Sarah, [8] my mistress. 4. Incline thine ear unto me, Lord, in trouble, and remember me in sickness; and I will praise Thee, and declare Thy glory in the assembly of the people. 5. The generation of the upright [9] shall be blessed. 6. Hate ye the evil, and love the good. 7. Thy right hand, Lord, will uphold me: [10] cleanse me, and I shall be clean. 8. Sustain ye the wretched. 9. Love ye truth and peace. 10. He who sows the wind will reap the whirlwind. 11. Offer unto the Lord thanksgiving. 12. When [11] Adonizedek heard that Joshua had taken [12] Ai, then he sent to the kings of the country, and they gathered themselves together and fought against [13] Gibeon. 13. I will not forget thee, Zion, saith the Lord.

Exercise xi.

340. Verbs Pe Nun. (See Exercise xxviii, p. 113.)

1. The Lord will give to him who gives to the poor. 2. Give ye to the Lord His glory, and He will watch over you in all distress; your land will give its increase, and ye shall not

[1] אֲשֶׁר . . . . אֹתוֹ. [2] Use inf. abs. [3] Piel from אָבַד.

Exercise X.

[4] 'In the hearing of David': inf. const. [5] כִּי. [6] Say, 'and he took hold' (impf. with vav consec.), hiph. of חָזַק followed by בְּ. [7] 'Fleeing I (am)': pte. fem. qal from בָּרַח. [8] גְּבֶרֶת with suff. [9] Pual of בָּרַךְ. [10] Piel of טָהֵר. [11] אֲדֹנִי־צֶדֶק. [12] עַי. [13] גִּבְעוֹן.

fall by the hand of your enemies. 3. The LORD gives rain and snow; causes the wind to blow, and the waters to flow. 4. The wise man will deliver his soul and inherit glory; but the fool will fall into the pit, and disgrace is his lot. 5. Receive instruction; for wisdom is more excellent than gold, and than all precious things. 6. [1] After Jacob had fled, the thing was told to [2] Laban, and he took his servants, pursued after Jacob, and reached him upon [3] the mount Gilead.

Exercise xii.

341. VERBS DOUBLE AYIN. (See Exercise xxix, p. 114.)

1. Forget not to give to the poor. 2. The [4] stations of Israel in the wilderness [5] are written in the Book of the Law of Moses. 3. The LORD is [6] long-suffering. 4. The woman took of the tree and gave to her husband. 5. The LORD God made garments of skins for Adam and his wife, and [7] clothed them (therewith). 6. Laban said to Jacob, I will give thee [8] Rachel to wife, for it is better [9] that I should give my daughter to thee, than [9] that I should give her to another man. 7. Take not from us, O LORD, Thy light, Thy grace, Thy faithfulness. 8. Through their wickedness will the wicked fall, although they [10] should come near to the altar of the LORD and give their gifts [11] day by day.

Exercise xiii.

342. VERBS PE ALEPH. (See Exercise xxx, p. 118.)

1. David said to the young man, who announced to him the death of Saul, Whence (art) thou? And he said, I am

EXERCISE XI.

[1] כַּאֲשֶׁר בָּרַח יַעֲקֹב. [2] לָבָן. [3] הַר הַגִּלְעָד.

EXERCISE XII.

[4] מַסָּע from נָסַע 'break up (as a camp),' pl. const. מַסְעֵי. [5] Ptc.: omit *are*.
[6] 'Long of (= with respect to) wrath'; אֶרֶךְ אַפַּיִם. [7] Hiph. of לָבַשׁ.
[8] רָחֵל. [9] Say, 'my giving . . . is better.' [10] נָגַשׁ with לְ. [11] יוֹם וָיוֹם.

[1] an Amalekite. Then David spake to him thus: How? [2] wast thou not afraid to [3] stretch forth thy hand to destroy [4] the anointed of the LORD? 2. In the wilderness the men of Israel [5] cried against Moses, and said, [6] Would that we might be fed with flesh! We remember the flesh, which we [7] used to eat in Egypt. 3. Then Moses heard (it) and said unto the LORD, [8] Whence [9] may I have flesh to give to all this people, [10] which says, [11] Give us flesh [12] that [13] we may eat? And the LORD sent [14] quails, and they gathered and eat (them). 4. [15] The people have said, We will [16] rend the bonds of our king.

Exercise xiv.

343. VERBS PE YODH. (See Exercise xxxi, p. 119.)

1. After that Jacob [17] had got possession of the blessing from Esau, Esau said, [18] I will kill Jacob. 2. Then Jacob was afraid, and his mother said to him: Arise, and go hence to Laban, [19] to Charan, and dwell with him [20] until the anger of Esau subside. 3. [21] So Jacob went forth, and went toward Charan. 4. [22] At the time of evening he lay down, and dreamed, and behold, a ladder was placed [23] on the earth, and its top [24] reached even to heaven; and the angels of God [25] were descending [26] on it; and behold the LORD stood [27] above it, and said, I will not leave thee, and I will bring thee back to this land. 5. Then Jacob awoke, and was greatly afraid, and said, How [28] fearful is

EXERCISE XIII.

[1] עֲמָלֵקִי. [2] יָרֵאתָ a verb ל״א and פ״י. [3] שָׁלַח inf. const. with לְ. [4] מָשִׁיחַ (the same word as *Messiah*). [5] צָעַק with לְ. [6] Say, 'Who will give us flesh to eat!' Note the way of expressing the optative. [7] Simply, 'ate'; impf. for what is customary. [8] מֵאַיִן. [9] 'Is to me.' [10] Ptc. qal. [11] Strengthened imper. with ה. [12] Say, 'and.' [13] Cohortative with וְ. [14] שְׂלָיו (as *qᵉri*) sing. collective. [15] Plural. [16] נָתַק 'piel cohortative.

EXERCISE XIV.

[17] לָקַח with acc. and מִן. [18] Cohortative of הָרַג. [19] חָרָן with ה local. [20] Say, 'until the turning back of (inf. const.) the wrath,' חֵמָה. [21] וַיֵּצֵא. [22] לְ. [23] אֶרֶץ with ה local. [24] Ptc. hiph. from נָגַע. [25] Ptc. act. qal. [26] בְּ. [27] עָלָיו. [28] Ptc. niph. of יָרֵא.

this place; it is the house of God and the gate of heaven. 6. Whither shall I go from thy Spirit, O LORD? if [1]I ascend into heaven, Thou art there: and [2]would I make my bed in Sheol, [3]lo, Thou art there.

Exercise xv.

344. VERBS AYIN VAV AND AYIN YODH.

(See Exercise xxxii, p. 123.)

1. [4]We will arise, and go hence. 2. He who trusts in the LORD shall not be confounded. 3. God will not allow His goodness to fail and His covenant to change. 4. [5]Take heed to your ways. 5. [6]He who kills [7]unintentionally, [8]shall not be put to death: [9]he shall flee to a city of refuge from [10]the avenger of blood, and dwell in that city till the death of [11]the High Priest: then shall the manslayer return to his own city, [12]from whence he had fled. 6. Happy is the man who is established in the Law of the LORD, and turns not (to the) right or (to the) left, but has learned to turn away from evil. 7. [13]I called on the LORD; and He [14]placed my feet upon a rock. 8. The [15]laziness of the sluggard will destroy him. 9. [16]I trust in Thee: [17]I would not be confounded. 10. From this tree, said God, ye shall not eat: and ye shall not touch it, [18]lest [19]ye die. 11. But the serpent said, Ye [20]will not surely die. 12. He who murmurs against the LORD, in the evil day his steps shall not be established; and also in the good day

[1] Impf. qal of נָסַק. [2] Say, 'I spread out (impf.) Sheol, שְׁאוֹל, (beneath me).' [3] Say, 'behold Thee!'

EXERCISE XV.

[4] Cohortative in both verbs. [5] Say, 'Set (the) heart upon' (עַל). [6] Ptc. qal of רָצַח. [7] 'Without knowledge,' בִּבְלִי דַעַת. [8] Hoph. of מוּת. [9] Jussive of נוּס. [10] גֹּאֵל הַדָּם. [11] Say, 'the great priest.' [12] Say, 'which .... from thence.' See § 297 *a*. [13] Piel of שָׁוַע (אֶל). [14] Shortened impf. form of עָמַד hiph. [15] עַצְלָה. [16] בָּטַח בְּ, present here by perfect; see § 278. [17] Cohortative. [18] פֶּן with impf. [19] Termination ן. [20] Verb repeated in inf. abs.; see § 284.

God's light will not enlighten him. 13. The voice of a murmurer [1] no longer knows (how) to give thanks. 14. Teach me to consider Thy ways, O LORD. 15. Thou art my glory, and Thou [2] liftest up my head: I will praise Thee [3] among the people. 16. Forgotten, as a dead man, is the unfortunate: O God! [4] haste to his help. 17. Thou, O LORD, hast firmly established heaven and earth, sun, and moon, and stars. 18. [5] Abel also brought an offering from his flock. 19. [6] After forty [7] days, the waters bore up the ark, and [8] it rose above the earth.

Exercise xvi.

345. VERBS LAMEDH ALEPH. (See Exercise xxxiii, p. 127.)

1. Create in me a pure heart, O God. 2. [9] When God created the heaven and the earth, He said, [10] Let the dry land appear, and it was so; and, Let the earth [11] make the tender grass to grow; and the earth [12] brought forth grass, and herb, and trees which [13] bear fruit. 3. Heal me, O God, and I shall be healed. 4. [14] Before the servant of Abraham [15] had ended speaking, [16] behold [17] Rebekah came out [18] with her pitcher upon her shoulder; and she went down [19] to the well and [20] filled her pitcher, and came up. 5. God is nigh unto all who call upon Him [21] in truth. 6. David said unto [22] Mephibosheth, the son of Jonathan, Fear not, for [23] I will surely do kindness [24] to thee for the sake of Jonathan, the beloved of my soul; and

[1] לֹא... עוֹד. [2] 'Causest my head to arise'; biph. of קוּם. Might also be expressed by pilel of רוּם. [3] 'In the midst of,' בְּקֶרֶב. [4] Imper. of חוּשׁ with strengthening ־ָה. [5] הֶבֶל. [6] Say, 'at the end of,' מִקֵּץ. [7] Sing.; see § 267 *d.* [8] Impf. qal of רוּם.

EXERCISE XVI.

[9] Say, 'In God creating,' inf. const. [10] Impf. niph. (jussive). [11] 'Make to grow': impf. hiph. (jussive). [12] Say, 'caused to proceed' (hiph. of בּוֹא). [13] 'Make,' עָשָׂה. [14] טֶרֶם with perf. [15] Piel of כָּלָה. [16] Say, 'and behold.' [17] רִבְקָה. [18] Say, 'and.' [19] Use ה local. [20] Piel of מָלֵא. [21] כְּ = according to. [22] מְפִיבֹשֶׁת. [23] Use inf. abs. [24] 'With.'

thou shalt eat bread [1] at my table constantly. Then Mephibosheth [2] bowed down to him, and said, What is thy servant that thou hast [3] inclined thyself to him?

Exercise xvii.

346. Verbs Lamedh He. (See Exercise xxxiv, p. 128.)

1. Trust in the Lord and do good. 2. [4] He who inclines his ear to wisdom will live in honour. 3. When sinners [5] would seduce you, follow not their counsel. 4. Bad, bad, [6] says [7] the buyer. 5. [8] Teach me, Lord, and lead me in Thy righteousness. 6. God said, [9] Let there be light, and there was light. 7. In the whole of [10] Edom David placed [11] garrisons; and all Edom was subject to David, and the Lord [12] caused David to prosper in all that he attempted. 8. From the shepherds of [13] Nabal was [14] nothing [15] missing, [16] as long as they were on [17] Carmel. 9. When [18] Ishbosheth had finished his speech, then was [19] Abner wroth [20] because of these words. 10. It is a joy to the upright man to work righteousness. 11. David said to Saul, my hand shall not be against thee: the Lord judge [21] between me and thee, and [22] look upon and [23] plead my cause.

[1] 'On,' עַל. [2] Hithp. of שָׁחָה; see § 206, *Obs.* 1. [3] 'Turned' (פָּנָה).

EXERCISE XVII.

[4] Ptc. hiph. of נָטָה. [5] Impf. piel of פָּתָה. [6] Impf. [7] Ptc. qal of קָנָה. [8] Impf. niph. of יָרָה. [9] Impf. jussive. [10] אֱדוֹם. [11] נְצִיבִים from נָצַב (not used in qal) *to be set.* [12] Hiph. of יָשַׁע. [13] נָבָל. [14] לֹא מְאוּמָה = *non quidquam.* [15] Niph. of פָּקַד. [16] Say, 'all the days of their being.' [17] כַּרְמֶל. Here a place in Judah (the *mountain* generally has the article). [18] אִישׁ־בֹּשֶׁת 'man of vanity' (opprobrious change from his name, אִישׁ־בַּעַל). [19] אַבְנֵר. [20] עַל = 'because of' or 'against': lit. 'upon.' [21] *Between* repeated with each pronoun. [22] Jussive of רָאָה. [23] Jussive of רִיב.

Exercise xviii.

347. The Numerals. (See Exercise xxxvi, p. 138.)

1. (There are) seven days in [1]the week, four weeks in one month; twelve months in the year: the days of the years they are three hundred, five and sixty. 2. In six days has God created the heaven and the earth; and on the seventh day He rested. 3. [2]Esau went to meet his brother [3]with four hundred men. 4. The full age of [4]Seth, the son of Adam, (amounted to) nine hundred and twelve years. 5. The brethren of Joseph sold their brother [5]for twenty [6]pieces-of-silver. 6. Three times in the year shall the men of Israel [7]appear before me, has the Lord commanded. 7. Seventy times seven shalt thou forgive thy brother. 8. Of the beasts which are not clean there went [8]two and two with Noah into the ark.

Exercise xix.

348. Paraphrase of Genesis XI.

1. In the building of the city and town of Babel bricks were used in the place of stones. 2. The people began to build as [9]mighty heroes, and they left off like men whom God [10]hindered from doing what they designed. 3. Since that time, men have been breaking forth and [11]spreading themselves over the earth, and they no longer understand each other. 4. In those days was Arphaxad born to them in his hundredth year: from him are descended the Hebrews, both those in Mesopotamia and those in [12]Palestine, who removed from beyond the Euphrates and passed over the Jordan.

Exercise XVIII.

[1] שָׁבוּעַ m. const. שְׁבֻעַ; dual שְׁבֻעַיִם; but plur. abs. שָׁבֻעִים and שָׁבֻעוֹת, const. שְׁבֻעוֹת. [2] עֵשָׂו (shaggy or hairy). [3] *And* (with him). [4] שֵׁת. [5] בְּ. [6] כֶּסֶף, (sing.) in pause כָּסֶף. [7] Niph. of רָאָה with אֶת־פְּנֵי. [8] See § 269 *c*.

Exercise XIX.

[9] גִּבּוֹרִים. [10] בָּצַר with מִן. [11] Use the verb פּוּץ, as in Gen. xi. 4. [12] This form (from פְּלֶשֶׁת *Philistia*, probably = *the emigration*) does not occur in Scripture as an appellation of the Holy Land; but אֶרֶץ כְּנַעַן, אֶרֶץ יִשְׂרָאֵל.

Exercise xx.

349. **Paraphrase of Genesis XXIV.**

1. Abraham forbade [1] his headservant to bring back his son to his (Abraham's) [2] earlier home: [3] nay, he should rather bring him a wife from thence. 2. And this charge the servant fulfilled [4] to the letter, for God [5] gave His blessing to the undertaking; and also the kindred of Abraham in Mesopotamia met him with affection and fidelity. 3. And when they asked the maiden as to her decision, she went without [6] refusal with the man, with whom she had met first of all at the well. 4. And when, on her arrival in Canaan, she saw Isaac coming, she took her [7] veil, after the [8] manner of women in [9] the East, and covered herself with it.

Exercise xxi.

350. **David's Victory. A Paraphrase.**

1. By David, after he had slain [10] Goliath [11] the Philistine.

2. [12] Praise, my soul, the salvation of the Lord, with which He has rejoiced His [13] holy one.

3. [14] Thank thy God, who has delivered His people from [15] deathly peril.

4. [16] The uncircumcised warrior opened his mouth wide against us, and his lips uttered arrogance.

5. He [17] would give my flesh to the [18] birds of heaven, and [19] scatter it to the [18] beasts of the field.

6. But Thou guidedst me with strength, and didst exalt my horn.

Exercise XX.

[1] זְקַן בֵּיתוֹ 'elder of his house.' [2] מוֹלֶדֶת 'birth-place.' [3] כִּי אִם. [4] Say, 'very much,' מְאֹד. [5] 'Prospered his way' (hiph. of צָלַח). [6] מֵאֵן. [7] צָעִיף. [8] מִשְׁפָּט. [9] אֶרֶץ הַקֶּדֶם.

Exercise XXI.

[10] גָּלְיַת. [11] הַפְּלִשְׁתִּי. [12] Hiph. imper. of זָכַר. [13] חָסִיד. [14] הוֹדָה (hiph.). [15] Say, 'the peril (מְהוּמָה) of death.' [16] גִּבּוֹר חַיִל הֶעָרֵל. [17] Use the verb אָבָה. [18] Collective sing. [19] Hiph. of שָׁלַךְ.

7. Thou didst lay the [1] boaster low, and he prevailed not with his strength. So Thou [2] gavest him into my hand that I [3] smote him down, and [4] severed his head [5] from him.

8. Thou didst enrich Thy poor, and didst uplift Thy weak one from the dust. Thou didst exalt him beside the mighty ones, and cause him to inherit a throne of honour.

9. Thou guardedst the footsteps of Thy holy one, and gavest might unto Thy servant.

10. But those who strive against the Lord [6] shall surely die, and the evildoers shall be cast down into Sheol, to abide in darkness.

11. Yea; the bow of the strong [7] shall be broken, and the [8] highminded shall fall in the [9] mire.

12. For holy is the Lord, there is none [10] beside Him, and the ends of the earth will He judge with righteousness.

Exercise xxii.

351. Psalm CLI from the Septuagint.

[The Septuagint, Syriac, Arabic and Ethiopic versions of the Old Testament conclude the Book of Psalms with the following. As it does not occur in any Hebrew MS. it must be pronounced apocryphal, although ancient [11].]

This Psalm is a [12] genuine one of David, though [13] supernumerary, composed when he [14] fought in single combat with Goliath.

1. I was small among my brethren; and youngest in my father's house.

2. My hands formed a [15] musical instrument; and my fingers [16] tuned a [17] psaltery.

[1] Say, 'arrogant speaker. [2] Piel of סָגַר. [3] Hiph. of נָכָה. [4] Hiph. of סוּר. [5] Say, 'from upon him.' [6] Use inf. abs. [7] Impf. niph. of חָתַת. [8] Say, 'the valiant (אַבִּיר) of heart.' [9] רֶפֶשׁ. [10] זוּלָתוֹ.

Exercise XXII.

[11] The version given here is from Brenton's *English Septuagint*. [12] LXX *ἰδιόγραφος*. [13] LXX *ἔξωθεν τοῦ ἀριθμοῦ*. [14] LXX *ἐμονομάχησεν*. Use two words in Heb. 'fought alone.' [15] LXX *ὄργανον*. Heb. עֻגָב as Ps. cl. 4. [16] LXX *ἥρμοσαν* (הֵכִין). [17] נֵבֶל.

3. And who shall tell my Lord? The Lord Himself, He Himself hears.

4. He sent forth His angel, and took me from my father's sheep; and He anointed me with the oil of His anointing.

5. My brothers were [1] handsome and [2] tall: but the Lord did not take pleasure in them.

6. I went forth to meet the [3] Philistine: and he cursed me by his idols.

7. But I drew his own sword and beheaded him; and removed reproach from the children of Israel.

Exercise xxiii.

352. The Destiny of the Righteous [4].

(Wisdom of Solomon iii. 1–9.)

1. The souls of the righteous are in the hand of God,
   And no torment shall touch them.
2. In the eyes of the foolish they seemed to have died;
   And their [5] departure was accounted *to be their* hurt,
3. And their journeying away from us *to be their* ruin:
   But they are in peace.
4. For even if in the sight of men they be punished,
   Their hope is full of [6] immortality;
5. And having borne a little chastening, they shall receive great good;
   Because God made trial of them, and found them worthy of Himself.
6. As gold in the furnace He proved them,
   And as a whole burnt offering He accepted them.

[1] יָפֶה. [2] רָם. [3] Or 'alien'; LXX ἀλλοφύλῳ (נֵר).

Exercise XXIII.

[4] R.V., by permission of the Universities of Oxford and Cambridge. [5] Inf. const. of יָצָא. [6] Difficult to render, except by periphrasis, as the Heb. has no word for *immortality*: say, 'their hope is that there is no death,' or 'hoping (inf. abs.) they hope for life evermore.' Fränkel renders the phrase, תִּקְוַת אַל־מָוֶת תְּרִימֵם.

7. And in the time of their visitation they shall shine forth,
   And as sparks among stubble they shall run to and fro.
8. They shall judge nations, and have dominion over peoples;
   And the LORD shall reign over them for evermore.
9. They that trust on Him shall understand truth,
   And the faithful shall abide with Him in love;
   Because grace and mercy are to His chosen.

Exercise xxiv.

353. HEAVENLY WISDOM. (Ecclesiasticus xxiv. 1–12.)

1. Wisdom shall praise [1] herself,
   And shall glory in the midst of her people.
2. In the congregation of the Most High shall she [2] open her mouth,
   And glory in the presence of His power.
3. I came forth from the mouth of the Most High,
   And covered [3] the earth as a mist.
4. I dwelt in high places,
   And my throne is in [4] the pillar of the cloud.
5. Alone I compassed the circuit of [5] heaven,
   And walked in the depth of the abyss.
6. In the waves of the sea, and in all the earth,
   And in every people and nation, I got a possession.
7. With all these I sought rest;
   And in whose inheritance shall I lodge?
8. Then the Creator of all things gave me a commandment;
   And He that created me made my tabernacle to rest,
   And said, Let thy tabernacle be in Jacob,
   And thine inheritance in Israel.
9. He created me [6] from the beginning before the world;
   And to the end I shall not fail.
10. In [7] the holy tabernacle I ministered before Him;
    And so was I established in Sion.

EXERCISE XXIV.

[1] *Her own soul.* [2] Or *lift up her voice.* [3] The *inhabited earth.* [4] See Ex. xiii. 22. [5] Say *firmament*, 'expanse.' [6] מִקַּדְמֵי־אֶרֶץ as Prov. viii. 23. [7] 'The tabernacle of holiness.'

11. In [1] the beloved city likewise He gave me rest;
And in Jerusalem was my authority.
12. And I [2] took root in a people that was glorified,
Even in the portion of the LORD's own inheritance.

Exercise xxv.

354. THE DYING CHARGE OF MATTATHIAS.
(1 Maccabees ii. 49–70.)

49. And the days of Mattathias drew near [3] that he should die, and he said unto his sons,

Now have pride and rebuke gotten strength, and a season of overthrow, and wrath of indignation. 50. And now, my children, be ye zealous for the law, and give your lives [4] for the covenant of your fathers. 51. And call to remembrance the deeds of our fathers which they did in their generations; and receive great glory and an everlasting name. 52. Was not Abraham [5] found faithful in temptation, and it was reckoned unto him for righteousness? 53. Joseph in the time of his distress kept the commandment, and became lord of Egypt. 54. Phinehas our father, for that he was zealous exceedingly, obtained the covenant of an everlasting priesthood. 55. Joshua for fulfilling the word became a judge in Israel. 56. Caleb for bearing witness in the congregation obtained a heritage in the land. 57. David for being merciful inherited the throne of a kingdom for ever and ever. 58. Elijah, for that he was exceeding zealous for the law, was taken up [6] into heaven. 59. Hananiah, Azariah, Mishael, believed, and were saved out of the flame. 60. Daniel for his innocency was delivered from the mouth of lions. 61. And thus consider ye from generation to generation, that none that put their trust in Him shall want for strength. 62. And be not afraid of the words of a sinful man; for his glory shall be dung and worms. 63. To-day he

[1] Use the word קִרְיָה with the pass. ptc. qal of אָהַב. [2] Use cognate acc.

EXERCISE XXV.

[3] Say *to die*. [4] עַל. [5] Say *was tempted in temptation and found faithful* (hiph.). [6] Local ה.

shall be lifted up, and to-morrow he shall in no wise be found, because he is returned unto his dust, and [1] his thought is perished. 64. And ye, my children, be strong, and [2] shew yourselves men in behalf of the law; for therein [3] shall ye obtain glory. 65. And, behold, Simon your brother, I know that he is a man of counsel; give ear unto him alway: he shall be a father unto you. 66. And Judas Maccabaeus, he hath been strong and mighty from his youth: he shall be your captain, and shall fight the battle of the people. 67. And [4] take ye unto you all the doers of the law, and [5] avenge the wrong of your people. 68. Render a recompense to the Gentiles, and take heed to the commandments of the law. 69. And he blessed them, and was gathered to his fathers. 70. And he died in the hundred and forty and sixth year, and his sons buried him in the sepulchres of his fathers at Modin, and all Israel made great lamentation for him.

Exercise xxvi.

355. The Hymn of Rebecca (from Sir W. Scott's *Ivanhoe*).

[These well-known lines, with their Biblical allusions and their intensely Hebrew tone, may appropriately conclude these Exercises. A slight paraphrase here and there will be all the change needed for rendering into Hebrew prose.]

[6] When Israel, of the Lord beloved,
Out of [7] the land of bondage came,
Her fathers' God [8] before her moved,
An awful Guide, in smoke and flame.
By day, along the [9] astonished lands
The [10] cloudy pillar glided slow:
By night, [11] Arabia's crimsoned sands
Returned the fiery column's glow.

[1] See Ps. cxlvi. 4. [2] הִתְאוֹשְׁשׁוּ as Isa. xlvi. 8, perhaps a denominative from אִישׁ. [3] See 'horn' in English-Hebrew Vocabulary. [4] Say *add*. [5] Use cognate acc.

Exercise XXVI.

[6] Say *In the coming of Israel.* [7] Heb. phrase, 'the house of servants,' Ex. xiii. 3, xx. 2. [8] Compare Isa. lii. 12. [9] Ex. xv. 15. [10] 'The pillar of the cloud,' עַמּוּד עָנָן Ex. xiv. 19. [11] עֲרָב as in Jer. xxv. 24.

Then [1]rose the choral hymn of praise,
 And trump and timbrel answered [2]keen,
And Zion's daughters poured their lays
 With priests' and warriors' voice between.
No [3]portents now our foes amaze,
 Forsaken Israel wanders lone;
Our fathers would not know Thy ways,
 And Thou hast left them to their own.

But, present still, though now unseen,
 When brightly shines the prosperous day,
Be thoughts of Thee a cloudy screen
 To [4]temper the deceitful ray;
And oh, when [5]stoops on Judah's path
 In shade and storm the [6]frequent night,
Be Thou, long-suffering, slow to wrath,
 A burning and a shining light!

[7]Our harps we left by Babel's stream,
 The tyrant's jest, the Gentile's scorn;
No censer round our altar [8]beams,
 And mute our timbrel, trump, and horn.
But Thou hast said: [9]'The blood of goat,
 The flesh of rams I will not prize;
A contrite heart, an humble thought,
 Are mine accepted sacrifice.'

[1] Say, either, *the people sang together a song unto Jehovah*, as Ex. xv. 1; or, *the people were as one to make one sound to be heard in praising Jehovah*, as 2 Chron. v. 13. [2] בִּתְרוּעָה see Ps. xxxiii. 3. [3] מוֹפְתִים see Ps. cxxxv. 9. [4] צָלַל hiph., see Ex. xxxi. 3. [5] *Descends* יָרַד impf. [6] Use an adverb; *often*. [7] Compare the language of Ps. cxxxvii. [8] יָפָה. [9] Compare the language of 1 Sam. xv. 22; Micah vi. 7, 8.

PARADIGMS.

I. VERBS.

Comparative View of the Conjugations, pp. 246–261.
Strong Verb Qal with Suffixes, pp. 262, 263.

[The verb קָטַל (*kill*), although of very infrequent use in Scripture (only found in Job xiii. 15; xxiv. 14; Ps. cxxxix. 19), is here taken as the model of the Strong Verb, having the obvious advantage of sharply-defined consonants. The student should be careful to remember that the forms of the so-called 'irregular' Verbs (guttural, quiescent, defective) are for the most part exemplifications of *definite rules*.]

II. NOUNS.

The Six Declensions, pp. 264–269.
Feminine Nouns at one View, pp. 270, 271.
Irregular Nouns, p. 272.

*** The tone, when on the *penultima*, is denoted by the conventional sign ֫ and must be carefully observed. See § 85, *Note*. The methegh should also be noted in its place.

For the *meanings* of the Verbs and Nouns, here used as Paradigms, see the Hebrew-English Vocabulary.

I. VERBS. Comparative Paradigms: Qal.

		Strong Verb.		
Perf.	*Sg.* 3. *m.*	קָטַל	כָּבֵד	קָטֹן
	3. *f.*	קָֽטְלָה	כָּֽבְדָה	קָֽטְנָה
	2. *m.*	קָטַ֫לְתָּ	כָּבַ֫דְתָּ	קָטֹ֫נְתָּ
	2. *f.*	קָטַלְתְּ	כָּבַדְתְּ	קָטֹנְתְּ
	1. *c.*	קָטַ֫לְתִּי	כָּבַ֫דְתִּי	קָטֹ֫נְתִּי
	Pl. 3. *c.*	קָֽטְלוּ	כָּֽבְדוּ	קָֽטְנוּ
	2. *m.*	קְטַלְתֶּם	כְּבַדְתֶּם	קְטָנְתֶּם
	2. *f.*	קְטַלְתֶּן	כְּבַדְתֶּן	קְטָנְתֶּן
	1. *c.*	קָטַ֫לְנוּ	כָּבַ֫דְנוּ	קָטֹ֫נּוּ
Inf. absolute		קָטוֹל		
construct		קְטֹל		
Imp.	*Sg.* 2. *m.*	קְטֹל	כְּבַד	
	2. *f.*	קִטְלִי	כִּבְדִי	
	Pl. 2. *m.*	קִטְלוּ	כִּבְדוּ	
	2. *f.*	קְטֹ֫לְנָה	כְּבַ֫דְנָה	
Impf.	*Sg.* 3. *m.*	יִקְטֹל	יִכְבַּד	יִקְטַן
	3. *f.*	תִּקְטֹל	תִּכְבַּד	
	2. *m.*	תִּקְטֹל	תִּכְבַּד	*etc.*
	2. *f.*	תִּקְטְלִי	תִּכְבְּדִי	
	1. *c.*	אֶקְטֹל	אֶכְבַּד	*as*
	Pl. 3. *m.*	יִקְטְלוּ	יִכְבְּדוּ	
	3. *f.*	תִּקְטֹ֫לְנָה	תִּכְבַּ֫דְנָה	יִכְבַּד
	2. *m.*	תִּקְטְלוּ	תִּכְבְּדוּ	
	2. *f.*	תִּקְטֹ֫לְנָה	תִּכְבַּ֫דְנָה	
	1. *c.*	נִקְטֹל	נִכְבַּד	
Ptc. Act.		קֹטֵל		קָטֹן
Pass.		קָטוּל		

Comparative Paradigms: Qal.

1. *gutt.*		2. *gutt.*	3. *gutt.*	נ״ו *init.*	
עָמַד		זָעַק	שָׁמַע	נָפַל	נָגַשׁ
עָמְדָה		זָעֲקָה	שָׁמְעָה		
עָמַדְתָּ		זָעַקְתָּ	שָׁמַעְתָּ		
עָמַדְתְּ		זָעַקְתְּ	שָׁמַעַתְּ	*as*	*as*
עָמַדְתִּי		זָעַקְתִּי	שָׁמַעְתִּי	*Strong*	*Strong*
עָמְדוּ		זָעֲקוּ	שָׁמְעוּ	*Verb.*	*Verb.*
עֲמַדְתֶּם		זְעַקְתֶּם	שְׁמַעְתֶּם		
עֲמַדְתֶּן		זְעַקְתֶּן	שְׁמַעְתֶּן		
עָמַדְנוּ		זָעַקְנוּ	שָׁמַעְנוּ		
עָמוֹד		זָעוֹק	שָׁמוֹעַ	נָפוֹל	נָגוֹשׁ
עֲמֹד		זְעֹק	שְׁמֹעַ		גֶּשֶׁת
עֲמֹד	חֲזַק	זְעַק	שְׁמַע	נְפֹל	גַּשׁ
עִמְדִי	חִזְקִי	זַעֲקִי	שִׁמְעִי	נִפְלִי	גְּשִׁי
עִמְדוּ	חִזְקוּ	זַעֲקוּ	שִׁמְעוּ	נִפְלוּ	גְּשׁוּ
עֲמֹדְנָה	חֲזַקְנָה	זְעַקְנָה	שְׁמַעְנָה	נְפֹלְנָה	גַּשְׁנָה
יַעֲמֹד	יֶחֱזַק	יִזְעַק	יִשְׁמַע	יִפֹּל	יִגַּשׁ
תַּעֲמֹד	תֶּחֱזַק	תִּזְעַק	תִּשְׁמַע	תִּפֹּל	תִּגַּשׁ
תַּעֲמֹד	תֶּחֱזַק	תִּזְעַק	תִּשְׁמַע	תִּפֹּל	תִּגַּשׁ
תַּעַמְדִי	תֶּחֶזְקִי	תִּזְעֲקִי	תִּשְׁמְעִי	תִּפְּלִי	תִּגְּשִׁי
אֶעֱמֹד	אֶחֱזַק	אֶזְעַק	אֶשְׁמַע	אֶפֹּל	אֶגַּשׁ
יַעַמְדוּ	יֶחֶזְקוּ	יִזְעֲקוּ	יִשְׁמְעוּ	יִפְּלוּ	יִגְּשׁוּ
תַּעֲמֹדְנָה	תֶּחֱזַקְנָה	תִּזְעַקְנָה	תִּשְׁמַעְנָה	תִּפֹּלְנָה	תִּגַּשְׁנָה
תַּעַמְדוּ	תֶּחֶזְקוּ	תִּזְעֲקוּ	תִּשְׁמְעוּ	תִּפְּלוּ	תִּגְּשׁוּ
תַּעֲמֹדְנָה	תֶּחֱזַקְנָה	תִּזְעַקְנָה	תִּשְׁמַעְנָה	תִּפֹּלְנָה	תִּגַּשְׁנָה
נַעֲמֹד	נֶחֱזַק	נִזְעַק	נִשְׁמַע	נִפֹּל	נִגַּשׁ
עֹמֵד		זֹעֵק	שֹׁמֵעַ		נֹגֵשׁ
עָמוּד		זָעוּק	שָׁמוּעַ		נָגוּשׁ

Comparative Paradigms: Qal.

		Strong Verb.	ע״ע		״א *init.*
Perf. Sg.	3. *m.*	קָטַל	סַב		אָכַל
	3. *f.*	קָֽטְלָה	סַ֫בָּה		
	2. *m.*	קָטַ֫לְתָּ	סַבּ֫וֹתָ		
	2. *f.*	קָטַלְתְּ	סַבּוֹת		*as*
	1. *c.*	קָטַ֫לְתִּי	סַבּ֫וֹתִי		*Strong*
Pl.	3. *c.*	קָֽטְלוּ	סַ֫בּוּ		*Verb.*
	2. *m.*	קְטַלְתֶּם	סַבּוֹתֶם		
	2. *f.*	קְטַלְתֶּן	סַבּוֹתֶן		
	1. *c.*	קָטַ֫לְנוּ	סַבּ֫וֹנוּ		
Inf. absolute		קָטוֹל	סָבוֹב		אָכוֹל
construct		קְטֹל	סֹב		אֱכֹל
Imp. Sg.	2. *m.*	קְטֹל	סֹב		אֱכֹל
	2. *f.*	קִטְלִי	סֹ֫בִּי		אִכְלִי
Pl.	2. *m.*	קִטְלוּ	סֹ֫בּוּ		אִכְלוּ
	2. *f.*	קְטֹ֫לְנָה	סֻבֶּ֫ינָה		אֱכֹ֫לְנָה
Impf. Sg.	3. *m.*	יִקְטֹל	יָסֹב	יִסֹּב	יֹאכַל
	3. *f.*	תִּקְטֹל	תָּסֹב	תִּסֹּב	תֹּאכַל
	2. *m.*	תִּקְטֹל	תָּסֹב	תִּסֹּב	תֹּאכַל
	2. *f.*	תִּקְטְלִי	תָּסֹ֫בִּי	תִּסְּבִי	תֹּֽאכְלִי
	1. *c.*	אֶקְטֹל	אָסֹב	אֶסֹּב	אֹכַל
Pl.	3. *m*	יִקְטְלוּ	יָסֹ֫בּוּ	יִסְּבוּ	יֹֽאכְלוּ
	3. *f.*	תִּקְטֹ֫לְנָה	תְּסֻבֶּ֫ינָה	תִּסֹּ֫בְנָה	תֹּאכַ֫לְנָה
	2. *m.*	תִּקְטְלוּ	תָּסֹ֫בּוּ	תִּסְּבוּ	תֹּֽאכְלוּ
	2. *f.*	תִּקְטֹ֫לְנָה	תְּסֻבֶּ֫ינָה	תִּסֹּ֫בְנָה	תֹּאכַ֫לְנָה
	1. *c.*	נִקְטֹל	נָסֹב	נִסֹּב	נֹאכַל
Ptc. Act.		קֹטֵל	סוֹבֵב		אֹכֵל
Pass.		קָטוּל	סָבוּב		אָכוּל

Comparative Paradigms: Qal.

פ״ו or פ״י init.			ע״ו med.	ע״י med.		ל״א final.	ל״ה final.
יָשַׁב		יָטַב	קָם	בָּן	בִּין	מָצָא	גָּלָה
			קָ֫מָה	בָּ֫נָה	בִּ֫ינָה	מָֽצְאָה	גָּֽלְתָה
			קַ֫מְתָּ	בַּ֫נְתָּ	בִּינ֫וֹתָ	מָצָ֫אתָ	גָּלִ֫יתָ
	as		קַמְתְּ	בַּנְתְּ	בִּינוֹת	מָצָאת	גָּלִית
	Strong		קַ֫מְתִּי	בַּ֫נְתִּי	בִּינ֫וֹתִי	מָצָ֫אתִי	גָּלִ֫יתִי
	Verb.		קָ֫מוּ	בָּ֫נוּ	בִּ֫ינוּ	מָֽצְאוּ	גָּלוּ
			קַמְתֶּם	בַּנְתֶּם	בִּינוֹתֶם	מְצָאתֶם	גְּלִיתֶם
			קַמְתֶּן	בַּנְתֶּן	בִּינוֹתֶן	מְצָאתֶן	גְּלִיתֶן
			קַ֫מְנוּ	בַּ֫נּוּ	בִּינ֫וֹנוּ	מָצָ֫אנוּ	גָּלִ֫ינוּ
יָשׁוֹב		יָטוֹב	קוֹם		בֹּן	מָצוֹא	גָּלֹה
שֶׁבֶת		יְטֹב	קוּם		בִּין	מְצֹא	גְּלוֹת
שֵׁב	יְרַשׁ	יְטַב	קוּם		בִּין	מְצָא	גְּלֵה
שְׁבִי	יִרְשִׁי	יִטְבִי	ק֫וּמִי		בִּ֫ינִי	מִצְאִי	גְּלִי
שְׁבוּ	יִרְשׁוּ	יִטְבוּ	ק֫וּמוּ		בִּ֫ינוּ	מִצְאוּ	גְּלוּ
שֵׁ֫בְנָה	יְרַ֫שְׁנָה	יְטַ֫בְנָה	קֹ֫מְנָה		—	מְצֶ֫אנָה	גְּלֶ֫ינָה
יֵשֵׁב	יִירַשׁ	יִיטַב	יָקוּם		יָבִין	יִמְצָא	יִגְלֶה
תֵּשֵׁב	תִּירַשׁ	תִּיטַב	תָּקוּם		תָּבִין	תִּמְצָא	תִּגְלֶה
תֵּשֵׁב	תִּירַשׁ	תִּיטַב	תָּקוּם		תָּבִין	תִּמְצָא	תִּגְלֶה
תֵּֽשְׁבִי	תִּֽירְשִׁי	תִּֽיטְבִי	תָּק֫וּמִי		תָּבִ֫ינִי	תִּמְצְאִי	תִּגְלִי
אֵשֵׁב	אִירַשׁ	אִיטַב	אָקוּם		אָבִין	אֶמְצָא	אֶגְלֶה
יֵֽשְׁבוּ	יִֽירְשׁוּ	יִֽיטְבוּ	יָק֫וּמוּ		יָבִ֫ינוּ	יִמְצְאוּ	יִגְלוּ
תֵּשַׁ֫בְנָה	תִּירַ֫שְׁנָה	תִּיטַ֫בְנָה	תְּקוּמֶ֫ינָה		תְּבִינֶ֫ינָה	תִּמְצֶ֫אנָה	תִּגְלֶ֫ינָה
תֵּֽשְׁבוּ	תִּֽירְשׁוּ	תִּֽיטְבוּ	תָּק֫וּמוּ		תָּבִ֫ינוּ	תִּמְצְאוּ	תִּגְלוּ
תֵּשַׁ֫בְנָה	תִּירַ֫שְׁנָה	תִּיטַ֫בְנָה	תְּקוּמֶ֫ינָה		תְּבִינֶ֫ינָה	תִּמְצֶ֫אנָה	תִּגְלֶ֫ינָה
נֵשֵׁב	נִירַשׁ	נִיטַב	נָקוּם		נָבִין	נִמְצָא	נִגְלֶה
יֹשֵׁב		יֹטֵב	קָם		בָּן	מֹצֵא	גֹּלֶה
יָשׁוּב		יָטוּב	קוּם		בּוּן	מָצוּא	גָּלוּי

Comparative Paradigms: Niphal.

	Strong Verb.	1 gutt.	2 gutt.	3 gutt.	פ״נ init.
Perf. Sg. 3. *m.*	נִקְטַל	נֶעֱמַד	נִזְעַק	נִשְׁמַע	נִגַּשׁ
3. *f.*	נִקְטְלָה	נֶעֶמְדָה	נִזְעֲקָה	נִשְׁמְעָה	נִגְּשָׁה
2. *m.*	נִקְטַלְתָּ	נֶעֱמַדְתָּ	נִזְעַקְתָּ	נִשְׁמַעְתָּ	נִגַּשְׁתָּ
2. *f.*	נִקְטַלְתְּ	נֶעֱמַדְתְּ	נִזְעַקְתְּ	נִשְׁמַעַתְּ	נִגַּשְׁתְּ
1. *c.*	נִקְטַלְתִּי	נֶעֱמַדְתִּי	נִזְעַקְתִּי	נִשְׁמַעְתִּי	נִגַּשְׁתִּי
Pl. 3. *c.*	נִקְטְלוּ	נֶעֶמְדוּ	נִזְעֲקוּ	נִשְׁמְעוּ	נִגְּשׁוּ
2. *m.*	נִקְטַלְתֶּם	נֶעֱמַדְתֶּם	נִזְעַקְתֶּם	נִשְׁמַעְתֶּם	נִגַּשְׁתֶּם
2. *f.*	נִקְטַלְתֶּן	נֶעֱמַדְתֶּן	נִזְעַקְתֶּן	נִשְׁמַעְתֶּן	נִגַּשְׁתֶּן
1. *c.*	נִקְטַלְנוּ	נֶעֱמַדְנוּ	נִזְעַקְנוּ	נִשְׁמַעְנוּ	נִגַּשְׁנוּ
Inf. absolute	הִקָּטֹל	נַעֲמֹד	הִזָּעֹק	נִשְׁמֹעַ	הִנָּגֹשׁ
construct	הִקָּטֵל	הֵעָמֵד	הִזָּעֵק	הִשָּׁמַע	הִנָּגֵשׁ
Imp. Sg. m.	הִקָּטֵל	הֵעָמֵד	הִזָּעֵק	הִשָּׁמַע	הִנָּגֵשׁ
f.	הִקָּטְלִי	הֵעָמְדִי	הִזָּעֲקִי	הִשָּׁמְעִי	הִנָּגְשִׁי
Pl. m.	הִקָּטְלוּ	הֵעָמְדוּ	הִזָּעֲקוּ	הִשָּׁמְעוּ	הִנָּגְשׁוּ
f.	הִקָּטֵלְנָה	הֵעָמֵדְנָה	הִזָּעַקְנָה	הִשָּׁמַעְנָה	הִנָּגֵשְׁנָה
Impf. Sg. 3. *m.*	יִקָּטֵל	יֵעָמֵד	יִזָּעֵק	יִשָּׁמַע	יִנָּגֵשׁ
3. *f.*	תִּקָּטֵל	תֵּעָמֵד	תִּזָּעֵק	תִּשָּׁמַע	תִּנָּגֵשׁ
2. *m.*	תִּקָּטֵל	תֵּעָמֵד	תִּזָּעֵק	תִּשָּׁמַע	תִּנָּגֵשׁ
2. *f.*	תִּקָּטְלִי	תֵּעָמְדִי	תִּזָּעֲקִי	תִּשָּׁמְעִי	תִּנָּגְשִׁי
1. *c.*	אֶקָּטֵל	אֵעָמֵד	אֶזָּעֵק	אֶשָּׁמַע	אֶנָּגֵשׁ
Pl. 3. *m.*	יִקָּטְלוּ	יֵעָמְדוּ	יִזָּעֲקוּ	יִשָּׁמְעוּ	יִנָּגְשׁוּ
3. *f.*	תִּקָּטֵלְנָה	תֵּעָמֵדְנָה	תִּזָּעַקְנָה	תִּשָּׁמַעְנָה	תִּנָּגֵשְׁנָה
2. *m.*	תִּקָּטְלוּ	תֵּעָמְדוּ	תִּזָּעֲקוּ	תִּשָּׁמְעוּ	תִּנָּגְשׁוּ
2. *f.*	תִּקָּטֵלְנָה	תֵּעָמֵדְנָה	תִּזָּעַקְנָה	תִּשָּׁמַעְנָה	תִּנָּגֵשְׁנָה
1. *c.*	נִקָּטֵל	נֵעָמֵד	נִזָּעֵק	נִשָּׁמַע	נִנָּגֵשׁ
Ptc.	נִקְטָל	נֶעֱמָד	נִזְעָק	נִשְׁמָע	נִגָּשׁ

Comparative Paradigms: Niphal.

ע״ע	*״א init.*	*״י init.*	*״ו med.*	*״י med.*	*״א final.*	*״ה final.*
נָסַב	נֶאֱכַל	נוֹשַׁב	נָקוֹם	נָבוֹן	נִמְצָא	נִגְלָה
נָסַבָּה		נוֹשְׁבָה	נָקוֹמָה		נִמְצְאָה	נִגְלְתָה
נְסַבּוֹתָ	*as*	נוֹשַׁבְתָּ	נְקוּמוֹתָ	*as*	נִמְצֵאתָ	נִגְלֵיתָ
נְסַבּוֹת	*1 gutt.*	נוֹשַׁבְתְּ	נְקוּמוֹת	*״ו med.*	נִמְצֵאת	נִגְלֵית
נְסַבּוֹתִי	*through-*	נוֹשַׁבְתִּי	נְקוּמוֹתִי	*through-*	נִמְצֵאתִי	נִגְלֵיתִי
נָסַבּוּ	*out.*	נוֹשְׁבוּ	נָקוֹמוּ	*out.*	נִמְצְאוּ	נִגְלוּ
נְסַבּוֹתֶם		נוֹשַׁבְתֶּם	נְקוּמוֹתֶם		נִמְצֵאתֶם	נִגְלֵיתֶם
נְסַבּוֹתֶן		נוֹשַׁבְתֶּן	נְקוּמוֹתֶן		נִמְצֵאתֶן	נִגְלֵיתֶן
נְסַבּוֹנוּ		נוֹשַׁבְנוּ	נְקוּמוֹנוּ		נִמְצֵאנוּ	נִגְלֵינוּ
הִסֹּב	הֵאָכֹל					נִגְלֹה
הִסֵּב	הֵאָכֵל	הִוָּשֵׁב	הִקּוֹם	הִבּוֹן	הִמָּצֵא	הִגָּלוֹת
הִסַּב	הֵאָכֵל	הִוָּשֵׁב	הִקּוֹם	הִבּוֹן	הִמָּצֵא	הִגָּלֵה
הִסַּבִּי		הִוָּשְׁבִי	הִקּוֹמִי		הִמָּצְאִי	הִגָּלִי
הִסַּבּוּ		הִוָּשְׁבוּ	הִקּוֹמוּ		הִמָּצְאוּ	הִגָּלוּ
הִסַּבֶּינָה		הִוָּשַׁבְנָה	הִקֹּמְנָה		הִמָּצֶאנָה	הִגָּלֶינָה
יִסַּב	יֵאָכֵל	יִוָּשֵׁב	יִקּוֹם	יִבּוֹן	יִמָּצֵא	יִגָּלֶה
תִּסַּב		תִּוָּשֵׁב	תִּקּוֹם		תִּמָּצֵא	תִּגָּלֶה
תִּסַּב		תִּוָּשֵׁב	תִּקּוֹם		תִּמָּצֵא	תִּגָּלֶה
תִּסַּבִּי		תִּוָּשְׁבִי	תִּקּוֹמִי		תִּמָּצְאִי	תִּגָּלִי
אֶסַּב		אִוָּשֵׁב	אֶקּוֹם		אֶמָּצֵא	אֶגָּלֶה
יִסַּבּוּ		יִוָּשְׁבוּ	יִקּוֹמוּ		יִמָּצְאוּ	יִגָּלוּ
תִּסַּבֶּינָה		תִּוָּשַׁבְנָה	תִּקֹּמְנָה		תִּמָּצֶאנָה	תִּגָּלֶינָה
תִּסַּבּוּ		תִּוָּשְׁבוּ	תִּקּוֹמוּ		תִּמָּצְאוּ	תִּגָּלוּ
תִּסַּבֶּינָה		תִּוָּשַׁבְנָה	תִּקֹּמְנָה		תִּמָּצֶאנָה	תִּגָּלֶינָה
נִסַּב		נִוָּשֵׁב	נִקּוֹם		נִמָּצֵא	נִגָּלֶה
נָסָב	נֶאֱכָל	נוֹשָׁב	נָקוֹם	נָבוֹן	נִמְצָא	נִגְלֶה

Comparative Paradigms: Piel.

	Strong Verb.	1 *gutt.*	2 *gutt.*	3 *gutt.*	נ״ *init.*
Perf. Sg. 3. *m.*	קִטֵּל	עִמֵּד	בֵּרֵךְ	שִׁמַּע	נִגֵּשׁ
3. *f.*	קִטְּלָה		בֵּרְכָה	שִׁמְּעָה	
2. *m.*	קִטַּלְתָּ	*as*	בֵּרַכְתָּ	שִׁמַּעְתָּ	*as*
2. *f.*	קִטַּלְתְּ	*Strong*	בֵּרַכְתְּ	שִׁמַּעַתְּ	*Strong*
1. *c.*	קִטַּלְתִּי	*Verb*	בֵּרַכְתִּי	שִׁמַּעְתִּי	*Verb*
Pl. 3. *c.*	קִטְּלוּ	*through-*	בֵּרְכוּ	שִׁמְּעוּ	*through-*
2. *m.*	קִטַּלְתֶּם	*out.*	בֵּרַכְתֶּם	שִׁמַּעְתֶּם	*out.*
2. *f.*	קִטַּלְתֶּן		בֵּרַכְתֶּן	שִׁמַּעְתֶּן	
1. *c.*	קִטַּלְנוּ		בֵּרַכְנוּ	שִׁמַּעְנוּ	
Inf. absolute	קַטֹּל	עַמֹּד	בָּרוֹךְ	שַׁמֵּעַ	נַגֹּשׁ
construct	קַטֵּל	עַמֵּד	בָּרֵךְ	שַׁמַּע	נַגֵּשׁ
Imp. Sg. m.	קַטֵּל	עַמֵּד	בָּרֵךְ	שַׁמַּע	נַגֵּשׁ
f.	קַטְּלִי		בָּרְכִי	שַׁמְּעִי	
Pl. m.	קַטְּלוּ		בָּרְכוּ	שַׁמְּעוּ	
f.	קַטֵּלְנָה		בָּרֵכְנָה	שַׁמַּעְנָה	
Impf. Sg. 3. *m.*	יְקַטֵּל	יְעַמֵּד	יְבָרֵךְ	יְשַׁמַּע	יְנַגֵּשׁ
3. *f.*	תְּקַטֵּל		תְּבָרֵךְ	תְּשַׁמַּע	
2. *m.*	תְּקַטֵּל		תְּבָרֵךְ	תְּשַׁמַּע	
2. *f.*	תְּקַטְּלִי		תְּבָרְכִי	תְּשַׁמְּעִי	
1. *c.*	אֲקַטֵּל		אֲבָרֵךְ	אֲשַׁמַּע	
Pl. 3. *m.*	יְקַטְּלוּ		יְבָרְכוּ	יְשַׁמְּעוּ	
3. *f.*	תְּקַטֵּלְנָה		תְּבָרֵכְנָה	תְּשַׁמַּעְנָה	
2. *m.*	תְּקַטְּלוּ		תְּבָרְכוּ	תְּשַׁמְּעוּ	
2. *f.*	תְּקַטֵּלְנָה		תְּבָרֵכְנָה	תְּשַׁמַּעְנָה	
1. *c.*	נְקַטֵּל		נְבָרֵךְ	נְשַׁמַּע	
Ptc.	מְקַטֵּל	מְעַמֵּד	מְבָרֵךְ	מְשַׁמֵּעַ	מְנַגֵּשׁ

Comparative Paradigms: Piel (Pilel).

ע"ע	א"ט init.	י"ט or ו"ט init.		ו"ט med.	י"ט med.	א"ט final.	ה"ט final.
סוֹבֵב	אִכֵּל	יִשֵּׁב	יִטֵּב	קוֹמֵם	בּוֹנֵן	מִצֵּא	גִּלָּה
סוֹבְבָה				קוֹמְמָה		מִצְּאָה	גִּלְּתָה
סוֹבַבְתָּ	*as*			קוֹמַמְתָּ	*as*	מִצֵּאתָ	גִּלִּיתָ
סוֹבַבְתְּ	*Strong*			קוֹמַמְתְּ	ו" *med.*	מִצֵּאת	גִּלִּית
סוֹבַבְתִּי	*Verb*			קוֹמַמְתִּי	*through-*	מִצֵּאתִי	גִּלִּיתִי
סוֹבְבוּ	*through-*			קוֹמְמוּ	*out.*	מִצְּאוּ	גִּלּוּ
סוֹבַבְתֶּם	*out.*			קוֹמַמְתֶּם		מִצֵּאתֶם	גִּלִּיתֶם
סוֹבַבְתֶּן				קוֹמַמְתֶּן		מִצֵּאתֶן	גִּלִּיתֶן
סוֹבַבְנוּ				קוֹמַמְנוּ		מִצֵּאנוּ	גִּלִּינוּ
	אַכֵּל					מַצֵּא	גַּלֵּה
סוֹבֵב	אַכֵּל	יַשֵּׁב	יַטֵּב	קוֹמֵם	בּוֹנֵן	מַצֵּא	גַּלּוֹת
סוֹבֵב	אַכֵּל	יַשֵּׁב	יַטֵּב	קוֹמֵם	בּוֹנֵן	מַצֵּא	גַּלֵּה
סוֹבְבִי				קוֹמְמִי		מַצְּאִי	גַּלִּי
סוֹבְבוּ				קוֹמְמוּ		מַצְּאוּ	גַּלּוּ
סוֹבֵבְנָה				קוֹמֵמְנָה		מַצֶּאנָה	גַּלֶּינָה
יְסוֹבֵב	יְאַכֵּל	יְיַשֵּׁב	יְיַטֵּב	יְקוֹמֵם	יְבוֹנֵן	יְמַצֵּא	יְגַלֶּה
תְּסוֹבֵב				תְּקוֹמֵם		תְּמַצֵּא	תְּגַלֶּה
תְּסוֹבֵב				תְּקוֹמֵם		תְּמַצֵּא	תְּגַלֶּה
תְּסוֹבְבִי				תְּקוֹמְמִי		תְּמַצְּאִי	תְּגַלִּי
אֲסוֹבֵב				אֲקוֹמֵם		אֲמַצֵּא	אֲגַלֶּה
יְסוֹבְבוּ				יְקוֹמְמוּ		יְמַצְּאוּ	יְגַלּוּ
תְּסוֹבֵבְנָה				תְּקוֹמֵמְנָה		תְּמַצֶּאנָה	תְּגַלֶּינָה
תְּסוֹבְבוּ				תְּקוֹמְמוּ		תְּמַצְּאוּ	תְּגַלּוּ
תְּסוֹבֵבְנָה				תְּקוֹמֵמְנָה		תְּמַצֶּאנָה	תְּגַלֶּינָה
נְסוֹבֵב				נְקוֹמֵם		נְמַצֵּא	נְגַלֶּה
מְסוֹבֵב	מְאַכֵּל	מְיַשֵּׁב	מְיַטֵּב	מְקוֹמֵם	מְבוֹנֵן	מְמַצֵּא	מְגַלֶּה

Comparative Paradigms: Pual.

	Strong Verb.	1 *gutt.*	2 *gutt.*	3 *gutt.*	נ״ *init.*
Perf. Sg. 3. *m.*	קֻטַּל	עֻמַּד	בֹּרַךְ	שֻׁמַּע	נֻגַּשׁ
3. *f.*	קֻטְּלָה		בֹּרְכָה	שֻׁמְּעָה	
2. *m.*	קֻטַּלְתָּ	*as*	בֹּרַכְתָּ	שֻׁמַּעְתָּ	*as*
2. *f.*	קֻטַּלְתְּ	*Strong*	בֹּרַכְתְּ	שֻׁמַּעַתְּ	*Strong*
1. *c.*	קֻטַּלְתִּי	*Verb*	בֹּרַכְתִּי	שֻׁמַּעְתִּי	*Verb*
Pl. 3. *c.*	קֻטְּלוּ	*through-*	בֹּרְכוּ	שֻׁמְּעוּ	*through-*
2. *m.*	קֻטַּלְתֶּם	*out.*	בֹּרַכְתֶּם	שֻׁמַּעְתֶּם	*out.*
2. *f.*	קֻטַּלְתֶּן		בֹּרַכְתֶּן	שֻׁמַּעְתֶּן	
1. *c.*	קֻטַּלְנוּ		בֹּרַכְנוּ	שֻׁמַּעְנוּ	
Inf. absolute	קֻטֹּל	עֻמֹּד			נֻגֹּשׁ
construct	קֻטַּל	עֻמַּד	בֹּרַךְ	שֻׁמַּע	נֻגַּשׁ

Imperatives not used.

	Strong Verb.	1 *gutt.*	2 *gutt.*	3 *gutt.*	נ״ *init.*
Impf. Sg. 3. *m.*	יְקֻטַּל	יְעֻמַּד	יְבֹרַךְ	יְשֻׁמַּע	יְנֻגַּשׁ
3. *f.*	תְּקֻטַּל		תְּבֹרַךְ	תְּשֻׁמַּע	
2. *m.*	תְּקֻטַּל		תְּבֹרַךְ	תְּשֻׁמַּע	
2. *f.*	תְּקֻטְּלִי		תְּבֹרְכִי	תְּשֻׁמְּעִי	
1. *c.*	אֲקֻטַּל		אֲבֹרַךְ	אֲשֻׁמַּע	
Pl. 3. *m.*	יְקֻטְּלוּ		יְבֹרְכוּ	יְשֻׁמְּעוּ	
3. *f.*	תְּקֻטַּלְנָה		תְּבֹרַכְנָה	תְּשֻׁמַּעְנָה	
2. *m.*	תְּקֻטְּלוּ		תְּבֹרְכוּ	תְּשֻׁמְּעוּ	
2. *f.*	תְּקֻטַּלְנָה		תְּבֹרַכְנָה	תְּשֻׁמַּעְנָה	
1. *c.*	נְקֻטַּל		נְבֹרַךְ	נְשֻׁמַּע	
Ptc.	מְקֻטָּל	מְעֻמָּד	מְבֹרָךְ	מְשֻׁמָּע	מְנֻגָּשׁ

Comparative Paradigms: Pual (Pulal).

ע"ע	א" *init.*	י" *or* ו" *init.*	ו" *med.*	י" *med.*	א" *final.*	ה" *final.*
סוֹבַב	אֻכַּל	יֻשַּׁב	קוֹמַם	בּוֹנַן	מֻצָּא	גֻּלָּה
סוֹבְבָה			קוֹמְמָה		מֻצְּאָה	גֻּלְּתָה
סוֹבַ֫בְתָּ	*as*		קוֹמַ֫מְתָּ	*as*	מֻצֵּ֫אתָ	גֻּלֵּ֫יתָ
סוֹבַבְתְּ	*Strong*		קוֹמַמְתְּ	ו" *med.*	מֻצֵּאת	גֻּלֵּית
סוֹבַ֫בְתִּי	*Verb*		קוֹמַ֫מְתִּי	*through-*	מֻצֵּ֫אתִי	גֻּלֵּ֫יתִי
סוֹבְבוּ	*through-*		קוֹמְמוּ	*out.*	מֻצְּאוּ	גֻּלּוּ
סוֹבַבְתֶּם	*out.*		קוֹמַמְתֶּם		מֻצֵּאתֶם	גֻּלֵּיתֶם
סוֹבַבְתֶּן			קוֹמַמְתֶּן		מֻצֵּאתֶן	גֻּלֵּיתֶן
סוֹבַ֫בְנוּ			קוֹמַ֫מְנוּ		מֻצֵּ֫אנוּ	גֻּלֵּ֫ינוּ

	אֻכֹּל					גֻּלֹּה
סוֹבַב	אֻכַּל	יֻשַּׁב	קוֹמַם	בּוֹנַן	מֻצָּא	גֻּלֹּת

Imperatives not used.

יְסוֹבַב	יְאֻכַּל	יְיֻשַּׁב	יְקוֹמַם	יְבוֹנַן	יְמֻצָּא	יְגֻלֶּה
תְּסוֹבַב			תְּקוֹמַם		תְּמֻצָּא	תְּגֻלֶּה
תְּסוֹבַב			תְּקוֹמַם		תְּמֻצָּא	תְּגֻלֶּה
תְּסוֹבְבִי			תְּקוֹמְמִי		תְּמֻצְּאִי	תְּגֻלִּי
אֲסוֹבַב			אֲקוֹמַם		אֲמֻצָּא	אֲגֻלֶּה
יְסוֹבְבוּ			יְקוֹמְמוּ		יְמֻצְּאוּ	יְגֻלּוּ
תְּסוֹבַ֫בְנָה			תְּקוֹמַ֫מְנָה		תְּמֻצֶּ֫אנָה	תְּגֻלֶּ֫ינָה
תְּסוֹבְבוּ			תְּקוֹמְמוּ		תְּמֻצְּאוּ	תְּגֻלּוּ
תְּסוֹבַ֫בְנָה			תְּקוֹמַ֫מְנָה		תְּמֻצֶּ֫אנָה	תְּגֻלֶּ֫ינָה
נְסוֹבַב			נְקוֹמַם		נְמֻצָּא	נְגֻלֶּה

מְסוֹבָב	מְאֻכָּל	מְיֻשָּׁב	מְקוֹמָם	מְבוֹנָן	מְמֻצָּא	מְגֻלֶּה

Comparative Paradigms: Hiphil.

	Strong Verb.	1 *gutt.*	2 *gutt.*	3 *gutt.*	*init.* פ״נ
Perf. Sg. 3. *m.*	הִקְטִיל	הֶעֱמִיד	הִזְעִיק	הִשְׁמִיעַ	הִגִּישׁ
3. *f.*	הִקְטִילָה	הֶעֱמִידָה		הִשְׁמִיעָה	הִגִּישָׁה
2. *m.*	הִקְטַלְתָּ	הֶעֱמַדְתָּ	*as*	הִשְׁמַעְתָּ	הִגַּשְׁתָּ
2. *f.*	הִקְטַלְתְּ	הֶעֱמַדְתְּ	*Strong*	הִשְׁמַעַתְּ	הִגַּשְׁתְּ
1. *c.*	הִקְטַלְתִּי	הֶעֱמַדְתִּי	*Verb*	הִשְׁמַעְתִּי	הִגַּשְׁתִּי
Pl. 3. *c.*	הִקְטִילוּ	הֶעֱמִידוּ	*through-*	הִשְׁמִיעוּ	הִגִּישׁוּ
2. *m.*	הִקְטַלְתֶּם	הֶעֱמַדְתֶּם	*out.*	הִשְׁמַעְתֶּם	הִגַּשְׁתֶּם
2. *f.*	הִקְטַלְתֶּן	הֶעֱמַדְתֶּן		הִשְׁמַעְתֶּן	הִגַּשְׁתֶּן
1. *c.*	הִקְטַלְנוּ	הֶעֱמַדְנוּ		הִשְׁמַעְנוּ	הִגַּשְׁנוּ
Inf. absolute	הַקְטֵיל	הַעֲמֵיד	הַזְעֵיק		
construct	הַקְטִיל	הַעֲמִיד	הַזְעִיק	הַשְׁמִיעַ	הַגִּישׁ
Imp. Sg. m.	הַקְטֵל	הַעֲמֵד	הַזְעֵק	הַשְׁמַע	הַגֵּשׁ
f.	הַקְטִילִי	הַעֲמִידִי		הַשְׁמִיעִי	הַגִּישִׁי
Pl. m.	הַקְטִילוּ	הַעֲמִידוּ		הַשְׁמִיעוּ	הַגִּישׁוּ
f.	הַקְטֵלְנָה	הַעֲמֵדְנָה		הַשְׁמַעְנָה	הַגֵּשְׁנָה
Impf. Sg. 3. *m.*	יַקְטִיל	יַעֲמִיד	יַזְעִיק	יַשְׁמִיעַ	יַגִּישׁ
3. *f.*	תַּקְטִיל	תַּעֲמִיד		תַּשְׁמִיעַ	תַּגִּישׁ
2. *m.*	תַּקְטִיל	תַּעֲמִיד		תַּשְׁמִיעַ	תַּגִּישׁ
2. *f.*	תַּקְטִילִי	תַּעֲמִידִי		תַּשְׁמִיעִי	תַּגִּישִׁי
1. *c.*	אַקְטִיל	אַעֲמִיד		אַשְׁמִיעַ	אַגִּישׁ
Pl. 3. *m.*	יַקְטִילוּ	יַעֲמִידוּ		יַשְׁמִיעוּ	יַגִּישׁוּ
3. *f.*	תַּקְטֵלְנָה	תַּעֲמֵדְנָה		תַּשְׁמַעְנָה	תַּגֵּשְׁנָה
2. *m.*	תַּקְטִילוּ	תַּעֲמִידוּ		תַּשְׁמִיעוּ	תַּגִּישׁוּ
2. *f.*	תַּקְטֵלְנָה	תַּעֲמֵדְנָה		תַּשְׁמַעְנָה	תַּגֵּשְׁנָה
1. *c.*	נַקְטִיל	נַעֲמִיד		נַשְׁמִיעַ	נַגִּישׁ
Ptc.	מַקְטִיל	מַעֲמִיד	מַזְעִיק	מַשְׁמִיעַ	מַגִּישׁ

Comparative Paradigms: Hiphil.

ע״ע	א״ init.	״י or ״ו init.		״ו med.	״י med.	״א final.	״ה final.
הֵסֵב	הֶאֱכִיל	הוֹשִׁיב	הֵיטִיב	הֵקִים	הֵבִין	הִמְצִיא	הִגְלָה
הֵסֵבָּה		הוֹשִׁיבָה	הֵיטִיבָה	הֵקִימָה		הִמְצִיאָה	הִגְלְתָה
הֲסִבּוֹתָ	*as*	הוֹשַׁבְתָּ	הֵיטַבְתָּ	הֲקִימוֹתָ	*as*	הִמְצֵאתָ	הִגְלִיתָ
הֲסִבּוֹת	1 *gutt.*	הוֹשַׁבְתְּ	הֵיטַבְתְּ	הֲקִימוֹת	״ו *med.*	הִמְצֵאת	הִגְלִית
הֲסִבּוֹתִי	*through-*	הוֹשַׁבְתִּי	הֵיטַבְתִּי	הֲקִימוֹתִי	*through-*	הִמְצֵאתִי	הִגְלִיתִי
הֵסֵבּוּ	*out.*	הוֹשִׁיבוּ	הֵיטִיבוּ	הֵקִימוּ	*out.*	הִמְצִיאוּ	הִגְלוּ
הֲסִבּוֹתֶם		הוֹשַׁבְתֶּם	הֵיטַבְתֶּם	הֲקִימוֹתֶם		הִמְצֵאתֶם	הִגְלִיתֶם
הֲסִבּוֹתֶן		הוֹשַׁבְתֶּן	הֵיטַבְתֶּן	הֲקִימוֹתֶן		הִמְצֵאתֶן	הִגְלִיתֶן
הֲסִבּוֹנוּ		הוֹשַׁבְנוּ	הֵיטַבְנוּ	הֲקִימוֹנוּ		הִמְצֵאנוּ	הִגְלִינוּ
		הוֹשֵׁיב	הֵיטֵיב	הָקֵים		הַמְצֵא	הַגְלֵה
הָסֵב	הַאֲכִיל	הוֹשִׁיב	הֵיטִיב	הָקִים	הָבִין	הַמְצִיא	הַגְלוֹת
הָסֵב	הַאֲכֵל	הוֹשֵׁב	הֵיטֵב	הָקֵם	הָבֵן	הַמְצֵא	הַגְלֵה
הָסֵבִּי		הוֹשִׁיבִי	הֵיטִיבִי	הָקִימִי		הַמְצִיאִי	הַגְלִי
הָסֵבּוּ		הוֹשִׁיבוּ	הֵיטִיבוּ	הָקִימוּ		הַמְצִיאוּ	הַגְלוּ
הֲסִבֶּינָה		הוֹשֵׁבְנָה	הֵיטֵבְנָה	הָקֵמְנָה		הַמְצֶאנָה	הַגְלֶינָה
יָסֵב, יַסֵּב, etc.	יַאֲכִיל	יוֹשִׁיב	יֵיטִיב	יָקִים	יָבִין	יַמְצִיא	יַגְלֶה
תָּסֵב		תּוֹשִׁיב	תֵּיטִיב	תָּקִים		תַּמְצִיא	תַּגְלֶה
תָּסֵב		תּוֹשִׁיב	תֵּיטִיב	תָּקִים		תַּמְצִיא	תַּגְלֶה
תָּסֵבִּי		תּוֹשִׁיבִי	תֵּיטִיבִי	תָּקִימִי		תַּמְצִיאִי	תַּגְלִי
אָסֵב		אוֹשִׁיב	אֵיטִיב	אָקִים		אַמְצִיא	אַגְלֶה
יָסֵבּוּ		יוֹשִׁיבוּ	יֵיטִיבוּ	יָקִימוּ		יַמְצִיאוּ	יַגְלוּ
תְּסִבֶּינָה		תּוֹשֵׁבְנָה	תֵּיטֵבְנָה	תָּקֵמְנָה		תַּמְצֶאנָה	תַּגְלֶינָה
תָּסֵבּוּ		תּוֹשִׁיבוּ	תֵּיטִיבוּ	תָּקִימוּ		תַּמְצִיאוּ	תַּגְלוּ
תְּסִבֶּינָה		תּוֹשֵׁבְנָה	תֵּיטֵבְנָה	תָּקֵמְנָה		תַּמְצֶאנָה	תַּגְלֶינָה
נָסֵב		נוֹשִׁיב	נֵיטִיב	נָקִים		נַמְצִיא	נַגְלֶה
מֵסֵב	מַאֲכִיל	מוֹשִׁיב	מֵיטִיב	מֵקִים	מֵבִין	מַמְצִיא	מַגְלֶה

Comparative Paradigms: Hophal.

	Strong Verb.	1 gutt.	2 gutt.	3 gutt.	נ"ס init.
Perf. Sg. 3. *m.*	הָקְטַל	הָעֳמַד	הָזְעַק	הָשְׁמַע	הֻגַּשׁ
3. *f.*	הָקְטְלָה	הָעָמְדָה	הָזְעֲקָה	הָשְׁמְעָה	הֻגְּשָׁה
2. *m.*	הָקְטַלְתָּ	הָעֳמַדְתָּ	הָזְעַקְתָּ	הָשְׁמַעְתָּ	הֻגַּשְׁתָּ
2. *f.*	הָקְטַלְתְּ	הָעֳמַדְתְּ	הָזְעַקְתְּ	הָשְׁמַעַתְּ	הֻגַּשְׁתְּ
1. *c.*	הָקְטַלְתִּי	הָעֳמַדְתִּי	הָזְעַקְתִּי	הָשְׁמַעְתִּי	הֻגַּשְׁתִּי
Pl. 3. *c.*	הָקְטְלוּ	הָעָמְדוּ	הָזְעֲקוּ	הָשְׁמְעוּ	הֻגְּשׁוּ
2. *m.*	הָקְטַלְתֶּם	הָעֳמַדְתֶּם	הָזְעַקְתֶּם	הָשְׁמַעְתֶּם	הֻגַּשְׁתֶּם
2. *f.*	הָקְטַלְתֶּן	הָעֳמַדְתֶּן	הָזְעַקְתֶּן	הָשְׁמַעְתֶּן	הֻגַּשְׁתֶּן
1. *c.*	הָקְטַלְנוּ	הָעֳמַדְנוּ	הָזְעַקְנוּ	הָשְׁמַעְנוּ	הֻגַּשְׁנוּ
Inf. absolute	הָקְטֵל	הָעֳמֵד	הָזְעַק		הֻגֵּשׁ
construct	הָקְטַל	הָעֳמַד	הָזְעַק	הָשְׁמַע	הֻגַּשׁ

Imperatives not used.

	Strong Verb.	1 gutt.	2 gutt.	3 gutt.	נ"ס init.
Impf. Sg. 3. *m.*	יָקְטַל	יָעֳמַד	יָזְעַק	יָשְׁמַע	יֻגַּשׁ
3. *f.*	תָּקְטַל	תָּעֳמַד	תָּזְעַק	תָּשְׁמַע	תֻּגַּשׁ
2. *m.*	תָּקְטַל	תָּעֳמַד	תָּזְעַק	תָּשְׁמַע	תֻּגַּשׁ
2. *f.*	תָּקְטְלִי	תָּעָמְדִי	תָּזְעֲקִי	תָּשְׁמְעִי	תֻּגְּשִׁי
1. *c.*	אָקְטַל	אָעֳמַד	אָזְעַק	אָשְׁמַע	אֻגַּשׁ
Pl. 3. *m.*	יָקְטְלוּ	יָעָמְדוּ	יָזְעֲקוּ	יָשְׁמְעוּ	יֻגְּשׁוּ
3. *f.*	תָּקְטַלְנָה	תָּעֳמַדְנָה	תָּזְעַקְנָה	תָּשְׁמַעְנָה	תֻּגַּשְׁנָה
2. *m.*	תָּקְטְלוּ	תָּעָמְדוּ	תָּזְעֲקוּ	תָּשְׁמְעוּ	תֻּגְּשׁוּ
2. *f.*	תָּקְטַלְנָה	תָּעֳמַדְנָה	תָּזְעַקְנָה	תָּשְׁמַעְנָה	תֻּגַּשְׁנָה
1. *c.*	נָקְטַל	נָעֳמַד	נָזְעַק	נָשְׁמַע	נֻגַּשׁ
Ptc.	מָקְטָל	מָעֳמָד	מָזְעָק	מָשְׁמָע	מֻגָּשׁ

Comparative Paradigms: Hophal.

ע"ע	פ"א init.	פ"י or פ"ו init.	ע"ו med.	ע"י med.	ל"א final	ל"ה final.
הוּסַב	הָאֳכַל	הוּשַׁב	הוּקַם	הוּבַן	הֻמְצָא	הָגְלָה
הוּסַבָּה		הוּשְׁבָה	הוּקְמָה		הֻמְצְאָה	הָגְלְתָה
הוּסַבּוֹתָ	*as*	הוּשַׁבְתָּ	הוּקַמְתָּ	*as*	הֻמְצֵאתָ	הָגְלֵיתָ
הוּסַבּוֹת	*1 gutt.*	הוּשַׁבְתְּ	הוּקַמְתְּ	*ו"ע med.*	הֻמְצֵאת	הָגְלֵית
הוּסַבּוֹתִי	*through-*	הוּשַׁבְתִּי	הוּקַמְתִּי	*through-*	הֻמְצֵאתִי	הָגְלֵיתִי
הוּסַבּוּ	*out.*	הוּשְׁבוּ	הוּקְמוּ	*out.*	הֻמְצְאוּ	הָגְלוּ
הוּסַבּוֹתֶם		הוּשַׁבְתֶּם	הוּקַמְתֶּם		הֻמְצֵאתֶם	הָגְלֵיתֶם
הוּסַבּוֹתֶן		הוּשַׁבְתֶּן	הוּקַמְתֶּן		הֻמְצֵאתֶן	הָגְלֵיתֶן
הוּסַבּוֹנוּ		הוּשַׁבְנוּ	הוּקַמְנוּ		הֻמְצֵאנוּ	הָגְלֵינוּ
	הָאֳכֵל					הָגְלֵה
הוּסַב	הָאֳכֹל	הוּשַׁב	הוּקַם	הוּבַן	הֻמְצָא	הָגְלֹת

Imperatives not used.

ע"ע	פ"א init.	פ"י or פ"ו init.	ע"ו med.	ע"י med.	ל"א final	ל"ה final.
יוּסַב, יֻסַּב etc.	יָאֳכַל	יוּשַׁב	יוּקַם	יוּבַן	יֻמְצָא	יָגְלֶה
תּוּסַב		תּוּשַׁב	תּוּקַם		תֻּמְצָא	תָּגְלֶה
תּוּסַב		תּוּשַׁב	תּוּקַם		תֻּמְצָא	תָּגְלֶה
תּוּסַבִּי		תּוּשְׁבִי	תּוּקְמִי		תֻּמְצְאִי	תָּגְלִי
אוּסַב		אוּשַׁב	אוּקַם		אֻמְצָא	אָגְלֶה
יוּסַבּוּ		יוּשְׁבוּ	יוּקְמוּ		יֻמְצְאוּ	יָגְלוּ
תּוּסַבֶּינָה		תּוּשַׁבְנָה	תּוּקַמְנָה		תֻּמְצֶאנָה	תָּגְלֶינָה
תּוּסַבּוּ		תּוּשְׁבוּ	תּוּקְמוּ		תֻּמְצְאוּ	תָּגְלוּ
תּוּסַבֶּינָה		תּוּשַׁבְנָה	תּוּקַמְנָה		תֻּמְצֶאנָה	תָּגְלֶינָה
נוּסַב		נוּשַׁב	נוּקַם		נֻמְצָא	נָגְלֶה
מוּסָב	מָאֳכָל	מוּשָׁב	מוּקָם	מוּבָן	מֻמְצָא	מָגְלֶה

Comparative Paradigms: Hithpael.

		Strong Verb.	1 *gutt.*	2 *gutt.*	3 *gutt.*	*נ"ן init.*
Perf. Sg.	3. *m.*	הִתְקַטֵּל	הִתְעַמֵּד	הִתְבָּרֵךְ	הִתְגַּלַּח	הִתְנַגֵּשׁ
	3. *f.*	הִתְקַטְּלָה		הִתְבָּֽרְכָה	הִתְגַּלְּחָה	
	2. *m.*	הִתְקַטַּלְתָּ	*as*	הִתְבָּרַכְתָּ	הִתְגַּלַּחְתָּ	*as*
	2. *f.*	הִתְקַטַּלְתְּ	*Strong*	הִתְבָּרַכְתְּ	הִתְגַּלַּחַתְּ	*Strong*
	1. *c.*	הִתְקַטַּלְתִּי	*Verb*	הִתְבָּרַכְתִּי	הִתְגַּלַּחְתִּי	*Verb*
Pl.	3. *c.*	הִתְקַטְּלוּ	*through-*	הִתְבָּֽרְכוּ	הִתְגַּלְּחוּ	*through-*
	2. *m.*	הִתְקַטַּלְתֶּם	*out.*	הִתְבָּרַכְתֶּם	הִתְגַּלַּחְתֶּם	*out.*
	2. *f.*	הִתְקַטַּלְתֶּן		הִתְבָּרַכְתֶּן	הִתְגַּלַּחְתֶּן	
	1. *c.*	הִתְקַטַּלְנוּ		הִתְבָּרַכְנוּ	הִתְגַּלַּחְנוּ	
Inf. absolute						
construct		הִתְקַטֵּל	הִתְעַמֵּד	הִתְבָּרֵךְ	הִתְגַּלַּח	הִתְנַגֵּשׁ
Imp. Sg. m.		הִתְקַטֵּל	הִתְעַמֵּד	הִתְבָּרֵךְ	הִתְגַּלַּח	הִתְנַגֵּשׁ
	f.	הִתְקַטְּלִי		הִתְבָּֽרְכִי	הִתְגַּלְּחִי	
Pl. m.		הִתְקַטְּלוּ		הִתְבָּֽרְכוּ	הִתְגַּלְּחוּ	
	f.	הִתְקַטֵּלְנָה		הִתְבָּרֵכְנָה	הִתְגַּלַּחְנָה	
Impf. Sg.	3. *m.*	יִתְקַטֵּל	יִתְעַמֵּד	יִתְבָּרֵךְ	יִתְגַּלַּח	יִתְנַגֵּשׁ
	3. *f.*	תִּתְקַטֵּל		תִּתְבָּרֵךְ	תִּתְגַּלַּח	
	2. *m.*	תִּתְקַטֵּל		תִּתְבָּרֵךְ	תִּתְגַּלַּח	
	2. *f.*	תִּתְקַטְּלִי		תִּתְבָּֽרְכִי	תִּתְגַּלְּחִי	
	1. *c.*	אֶתְקַטֵּל		אֶתְבָּרֵךְ	אֶתְגַּלַּח	
Pl.	3. *m.*	יִתְקַטְּלוּ		יִתְבָּֽרְכוּ	יִתְגַּלְּחוּ	
	3. *f.*	תִּתְקַטֵּלְנָה		תִּתְבָּרֵכְנָה	תִּתְגַּלַּחְנָה	
	2. *m.*	תִּתְקַטְּלוּ		תִּתְבָּֽרְכוּ	תִּתְגַּלְּחוּ	
	2. *f.*	תִּתְקַטֵּלְנָה		תִּתְבָּרֵכְנָה	תִּתְגַּלַּחְנָה	
	1. *c.*	נִתְקַטֵּל		נִתְבָּרֵךְ	נִתְגַּלַּח	
Ptc.		מִתְקַטֵּל	מִתְעַמֵּד	מִתְבָּרֵךְ	מִתְגַּלַּח	מִתְנַגֵּשׁ

Comparative Paradigms: Hithpael (Hithpalel).

ע"ע	א" init.	י" init.	ו" med.	י" med.	א" final.	ה" final.
הִתְגּוֹלֵל	הִתְאַכֵּל	הִתְיַשֵּׁב	הִתְקוֹמֵם	הִתְבּוֹנֵן	הִתְמַצֵּא	הִתְגַּלָּה
הִתְגּוֹלְלָה			הִתְקוֹמְמָה		הִתְמַצְּאָה	הִתְגַּלְּתָה
הִתְגּוֹלַלְתָּ	as		הִתְקוֹמַמְתָּ	as	הִתְמַצֵּאתָ	הִתְגַּלִּיתָ
הִתְגּוֹלַלְתְּ	Strong		הִתְקוֹמַמְתְּ	ו" med.	הִתְמַצֵּאת	הִתְגַּלִּית
הִתְגּוֹלַלְתִּי	Verb		הִתְקוֹמַמְתִּי	through-	הִתְמַצֵּאתִי	הִתְגַּלִּיתִי
הִתְגּוֹלְלוּ	through-		הִתְקוֹמְמוּ	out.	הִתְמַצְּאוּ	הִתְגַּלּוּ
הִתְגּוֹלַלְתֶּם	out.		הִתְקוֹמַמְתֶּם		הִתְמַצֵּאתֶם	הִתְגַּלִּיתֶם
הִתְגּוֹלַלְתֶּן			הִתְקוֹמַמְתֶּן		הִתְמַצֵּאתֶן	הִתְגַּלִּיתֶן
הִתְגּוֹלַלְנוּ			הִתְקוֹמַמְנוּ		הִתְמַצֵּאנוּ	הִתְגַּלִּינוּ
						הִתְגַּלֹּה
הִתְגּוֹלֵל	הִתְאַכֵּל	הִתְיַשֵּׁב	הִתְקוֹמֵם	הִתְבּוֹנֵן	הִתְמַצֵּא	הִתְגַּלּוֹת
הִתְגּוֹלֵל	הִתְאַכֵּל	הִתְיַשֵּׁב	הִתְקוֹמֵם	הִתְבּוֹנֵן	הִתְמַצֵּא	הִתְגַּלֵּה
הִתְגּוֹלְלִי			הִתְקוֹמְמִי		הִתְמַצְּאִי	הִתְגַּלִּי
הִתְגּוֹלְלוּ			הִתְקוֹמְמוּ		הִתְמַצְּאוּ	הִתְגַּלּוּ
הִתְגּוֹלֵלְנָה			הִתְקוֹמֵמְנָה		הִתְמַצֶּאנָה	הִתְגַּלֶּינָה
יִתְגּוֹלֵל	יִתְאַכֵּל	יִתְיַשֵּׁב	יִתְקוֹמֵם	יִתְבּוֹנֵן	יִתְמַצֵּא	יִתְגַּלֶּה
תִּתְגּוֹלֵל			תִּתְקוֹמֵם		תִּתְמַצֵּא	תִּתְגַּלֶּה
תִּתְגּוֹלֵל			תִּתְקוֹמֵם		תִּתְמַצֵּא	תִּתְגַּלֶּה
תִּתְגּוֹלְלִי			תִּתְקוֹמְמִי		תִּתְמַצְּאִי	תִּתְגַּלִּי
אֶתְגּוֹלֵל			אֶתְקוֹמֵם		אֶתְמַצֵּא	אֶתְגַּלֶּה
יִתְגּוֹלְלוּ			יִתְקוֹמְמוּ		יִתְמַצְּאוּ	יִתְגַּלּוּ
תִּתְגּוֹלֵלְנָה			תִּתְקוֹמֵמְנָה		תִּתְמַצֶּאנָה	תִּתְגַּלֶּינָה
תִּתְגּוֹלְלוּ			תִּתְקוֹמְמוּ		תִּתְמַצְּאוּ	תִּתְגַּלּוּ
תִּתְגּוֹלֵלְנָה			תִּתְקוֹמֵמְנָה		תִּתְמַצֶּאנָה	תִּתְגַּלֶּינָה
נִתְגּוֹלֵל			נִתְקוֹמֵם		נִתְמַצֵּא	נִתְגַּלֶּה
מִתְגּוֹלֵל	מִתְאַכֵּל	מִתְיַשֵּׁב	מִתְקוֹמֵם	מִתְבּוֹנֵן	מִתְמַצֵּא	מִתְגַּלֶּה

Strong Verb Qal with Suffixes.

Suffixes for the		1. Sg. me.	2. Sg. m. thee.	2. Sg. f. thee.	3. Sg. m. him.	3. Sg. f. her.
Perf.	3. *m.*	קְטָלַנִי	קְטָלְךָ	קְטָלֵךְ	קְטָלָהוּ / קְטָלוֹ	קְטָלָהּ
	3. *f.*	קְטָלַתְנִי	קְטָלַתְךָ	קְטָלָתֶךְ	קְטָלַתְהוּ / קְטָלַתּוּ	קְטָלַתָּה
	2. *m.*	קְטַלְתַּנִי / קְטַלְתָּנִי	—	—	קְטַלְתָּהוּ / קְטַלְתּוֹ	קְטַלְתָּהּ
	2. *f.*	קְטַלְתִּינִי	—	—	קְטַלְתִּיהוּ / קְטַלְתִּיו	קְטַלְתִּיהָ
	1. *c.*	—	קְטַלְתִּיךָ	קְטַלְתִּיךְ	קְטַלְתִּיו	קְטַלְתִּיהָ
Pl.	3. *c.*	קְטָלוּנִי	קְטָלוּךָ	קְטָלוּךְ	קְטָלוּהוּ	קְטָלוּהָ
	2. *m.*	קְטַלְתּוּנִי	—	—	קְטַלְתּוּהוּ	קְטַלְתּוּהָ
	1. *c.*	—	קְטַלְנוּךָ	קְטַלְנוּךְ	קְטַלְנוּהוּ	קְטַלְנוּהָ
Inf.		קָטְלִי / קָטְלֵנִי	קָטְלְךָ / קְטָלְךָ	קָטְלֵךְ	קָטְלוֹ	קָטְלָהּ
Imp.		קָטְלֵנִי	—	—	קָטְלֵהוּ	קָטְלֶהָ / קָטְלָהּ
Impf.	3. *m.*	יִקְטְלֵנִי	יִקְטָלְךָ	יִקְטְלֵךְ	יִקְטְלֵהוּ	יִקְטְלֶהָ / יִקְטְלָהּ
With Nun epenthetic		יִקְטְלֶנִּי	יִקְטְלֶךָּ	—	יִקְטְלֶנּוּ	יִקְטְלֶנָּה
Pl.	3. *m.*	יִקְטְלוּנִי	יִקְטְלוּךָ	יִקְטְלוּךְ	יִקְטְלוּהוּ	יִקְטְלוּהָ
Perf. Piel		קִטְּלַנִי	קִטֶּלְךָ	קִטְּלֵךְ	קִטְּלוֹ	קִטְּלָהּ

*** The Suffixes to the other Conjugations follow the הָ require the tone to be on the *preceding syllable;* also

Strong Verb Qal with Suffixes.

1. *Pl.* *us.*	2. *Pl. m.* *you.*	2. *Pl. f.* *you.*	3. *Pl. m.* *them.*	3. *Pl. f.* *them.*
קְטָלָנוּ	קְטַלְכֶם	קְטַלְכֶן	קְטָלָם	קְטָלָן
קְטַלְתָּנוּ	קְטַלְתֶּכֶם	קְטַלְתֶּכֶן	קְטַלְתַּם	קְטַלְתַּן
קְטַלְתָּנוּ	—	—	קְטַלְתָּם	קְטַלְתָּן
קְטַלְתִּינוּ	—	—	קְטַלְתִּים	קְטַלְתִּין
—	קְטַלְתִּיכֶם	קְטַלְתִּיכֶן	קְטַלְתִּים	קְטַלְתִּין
קְטָלוּנוּ	קְטָלוּכֶם	קְטָלוּכֶן	קְטָלוּם	קְטָלוּן
קְטַלְתוּנוּ	—	—	קְטַלְתוּם	קְטַלְתוּן
—	קְטַלְנוּכֶם	קְטַלְנוּכֶן	קְטַלְנוּם	קְטַלְנוּן
קָטְלֵנוּ	קָטְלְכֶם	קָטְלְכֶן	קָטְלָם	קָטְלָן
קָטְלֵנוּ	—	—	קָטְלֵם	—
יִקְטְלֵנוּ	יִקְטָלְכֶם	יִקְטָלְכֶן	יִקְטְלֵם	יִקְטְלֵן
יִקְטְלֶנּוּ	—	—	—	—
יִקְטְלוּנוּ	יִקְטְלוּכֶם	יִקְטְלוּכֶן	יִקְטְלוּם	יִקְטְלוּן
קִטְּלָנוּ	קִטֶּלְכֶם	קִטֶּלְכֶן	קִטְּלָם	קִטְּלָן

analogy of qal. Observe that the Suffixes נִי, נוּ, הוּ and ךָ, following a long vowel in an open syllable.

II. NOUNS.

ARRANGED IN SIX DECLENSIONS.

First Declension: Vowels Unchangeable.

See p. 57.

f.	their, *m.*	*f.*	your, *m.*	our.	her.	his.	thy, *f.*	thy, *m.*	my.	*Constr.*	*Absolute.*
Γ	אוֹרָם	Γ	אוֹרְכֶם	אוֹרֵנוּ	אוֹרָהּ	אוֹרוֹ	אוֹרֵךְ	אוֹרְךָ	אוֹרִי	אוֹר	אוֹר light.
Γ	אוֹרֵיהֶם	Γ	אוֹרֵיכֶם	אוֹרֵינוּ	אוֹרֶיהָ	אוֹרָיו	אוֹרַיִךְ	אוֹרֶיךָ	אוֹרַי	אוֹרֵי	אוֹרִים *plur.*
Γ	צַדִּיקָם	Γ	צַדִּיקְכֶם	צַדִּיקֵנוּ	צַדִּיקָהּ	צַדִּיקוֹ	צַדִּיקֵךְ	צַדִּיקְךָ	צַדִּיקִי	צַדִּיק	צַדִּיק just man.
Γ	צַדִּיקֵיהֶם	Γ	צַדִּיקֵיכֶם	צַדִּיקֵינוּ	צַדִּיקֶיהָ	צַדִּיקָיו	צַדִּיקַיִךְ	צַדִּיקֶיךָ	צַדִּיקַי	צַדִּיקֵי	צַדִּיקִים *plur.*

*** The tone of Suffixes is as above in all the Declensions.

SECOND DECLENSION: NOUNS WITH QAMETS MUTABLE.

(*a*) Monosyllabic [1]. (*b*) With immutable vowel in penult. (*c*) With immutable vowel in final syllable. (*d*) Qamets in both penult. and final. (*e*) Qamets penult., tsere final. *See pp.* 57, 58.

f.	their, *m.*	*f.*	your, *m.*	our.	her.	his.	thy, *f.*	thy, *m.*	my.	*Constr.*	*Absolute.*
ן	דָּמָם	ן	דִּמְכֶם	דָּמֵנוּ	דָּמָהּ	דָּמוֹ	דָּמֵךְ	דָּמְךָ	דָּמִי	דַּם	דָּם blood (*a*).
ן	דְּמֵיהֶם	ן	דְּמֵיכֶם	דָּמֵינוּ	דָּמֶיהָ	דָּמָיו	דָּמַיִךְ	דָּמֶיךָ	דָּמַי	דְּמֵי	דָּמִים *plur.*
ן	שׁוּעָלָם	ן	שׁוּעַלְכֶם	שׁוּעָלֵנוּ	שׁוּעָלָהּ	שׁוּעָלוֹ	שׁוּעָלֵךְ	שׁוּעָלְךָ	שׁוּעָלִי	שׁוּעַל	שׁוּעָל fox (*b*).
ן	שׁוּעֲלֵיהֶם	ן	שׁוּעֲלֵיכֶם	שׁוּעָלֵינוּ	שׁוּעָלֶיהָ	שׁוּעָלָיו	שׁוּעָלַיִךְ	שׁוּעָלֶיךָ	שׁוּעָלַי	שׁוּעֲלֵי	שׁוּעָלִים *plur.*
ן	קְצִירָם	ן	קְצִירְכֶם	קְצִירֵנוּ	קְצִירָהּ	קְצִירוֹ	קְצִירֵךְ	קְצִירְךָ	קְצִירִי	קְצִיר	קָצִיר harvest (*c*).
ן	קְצִירֵיהֶם	ן	קְצִירֵיכֶם	קְצִירֵינוּ	קְצִירֶיהָ	קְצִירָיו	קְצִירַיִךְ	קְצִירֶיךָ	קְצִירַי	קְצִירֵי	קְצִירִים *plur.*
ן	דְּבָרָם	ן	דְּבַרְכֶם	דְּבָרֵנוּ	דְּבָרָהּ	דְּבָרוֹ	דְּבָרֵךְ	דְּבָרְךָ	דְּבָרִי	דְּבַר	דָּבָר word (*d*).
ן	דִּבְרֵיהֶם	ן	דִּבְרֵיכֶם	דְּבָרֵינוּ	דְּבָרֶיהָ	דְּבָרָיו	דְּבָרַיִךְ	דְּבָרֶיךָ	דְּבָרַי	דִּבְרֵי	דְּבָרִים *plur.*
ן	זְקֵנָם	ן	זְקַנְכֶם	זְקֵנֵנוּ	זְקֵנָהּ	זְקֵנוֹ	זְקֵנֵךְ	זְקֵנְךָ	זְקֵנִי	זְקַן	זָקֵן old man (*e*).
ן	זִקְנֵיהֶם	ן	זִקְנֵיכֶם	זְקֵנֵינוּ	זְקֵנֶיהָ	זְקֵנָיו	זְקֵנַיִךְ	זְקֵנֶיךָ	זְקֵנַי	זִקְנֵי	זְקֵנִים *plur.*

[1] These nouns must be distinguished from those in Declension V, 'double ayin.'

Third Declension: Nouns with Tsere Mutable.

(*a*) Monosyllabic[1]. (*b*) With immutable vowel in final syllable. (*c*) Immutable vowel in penult.

See p. 58.

f.	their, *m.*	*f.*	your, *m.*	our.	her.	his.	thy, *f.*	thy, *m.*	my.	*Constr.*	*Absolute.*
־ן	שְׁמָם	־ן	שִׁמְכֶם	שְׁמֵנוּ	שְׁמָהּ	שְׁמוֹ	שְׁמֵךְ	שִׁמְךָ	שְׁמִי	שֵׁם	שֵׁם name (*a*).
־ן	שְׁמוֹתֵיהֶם	־ן	שְׁמוֹתֵיכֶם	שְׁמוֹתֵינוּ	שְׁמוֹתֶיהָ	שְׁמוֹתָיו	שְׁמוֹתַיִךְ	שְׁמוֹתֶיךָ	שְׁמוֹתַי	שְׁמוֹת	שֵׁמוֹת *plur.*
־ן	מְלִיצָם	־ן	מְלִיצְכֶם	מְלִיצֵנוּ	מְלִיצָהּ	מְלִיצוֹ	מְלִיצֵךְ	מְלִיצְךָ	מְלִיצִי	מֵלִיץ	מֵלִיץ interpreter (*b*).
־ן	מְלִיצֵיהֶם	־ן	מְלִיצֵיכֶם	מְלִיצֵינוּ	מְלִיצֶיהָ	מְלִיצָיו	מְלִיצַיִךְ	מְלִיצֶיךָ	מְלִיצַי	מְלִיצֵי	מְלִיצִים *plur.*
־ן	אוֹיְבָם	־ן	אוֹיִבְכֶם	אוֹיְבֵנוּ	אוֹיְבָהּ	אוֹיְבוֹ	אוֹיְבֵךְ	אוֹיִבְךָ	אוֹיְבִי	אוֹיֵב	אוֹיֵב enemy (*c*).
־ן	אוֹיְבֵיהֶם	־ן	אוֹיְבֵיכֶם	אוֹיְבֵינוּ	אוֹיְבֶיהָ	אוֹיְבָיו	אוֹיְבַיִךְ	אוֹיְבֶיךָ	אוֹיְבַי	אוֹיְבֵי	אוֹיְבִים *plur.*

[1] These nouns must be distinguished from those in Declension V, 'double ayin.'

*** The Active Participle qal is of this Declension (*c*).

FOURTH DECLENSION: SEGHOLATE NOUNS.

Developed monosyllabic forms; accent on penult. *See p.* 59.

f.	their, *m.*	*f.*	your, *m.*	our.	her.	his.	thy, *f.*	thy, *m.*	my.	*Constr.*	*Absolute.*
־ן	דַּרְכָּם	־ן	דַּרְכְּכֶם	דַּרְכֵּנוּ	דַּרְכָּהּ	דַּרְכּוֹ	דַּרְכֵּךְ	דַּרְכְּךָ	דַּרְכִּי	דֶּרֶךְ	(דָּרֶךְ) דֶּרֶךְ way.
־ן	דַּרְכֵיהֶם	־ן	דַּרְכֵיכֶם	דְּרָכֵינוּ	דְּרָכֶיהָ	דְּרָכָיו	דְּרָכַיִךְ	דְּרָכֶיךָ	דְּרָכַי	דַּרְכֵי	דְּרָכִים *plur.*
־ן	נַעֲרָם	־ן	נַעַרְכֶם	נַעֲרֵנוּ	נַעֲרָהּ	נַעֲרוֹ	נַעֲרֵךְ	נַעַרְךָ	נַעֲרִי	נַעַר	(נָעַר) נַעַר boy.
־ן	נַעֲרֵיהֶם	־ן	נַעֲרֵיכֶם	נְעָרֵינוּ	נְעָרֶיהָ	נְעָרָיו	נְעָרַיִךְ	נְעָרֶיךָ	נְעָרַי	נַעֲרֵי	נְעָרִים *plur.*
־ן	סִפְרָם	־ן	סִפְרְכֶם	סִפְרֵנוּ	סִפְרָהּ	סִפְרוֹ	סִפְרֵךְ	סִפְרְךָ	סִפְרִי	סֵפֶר	(סֵפֶר) סֵפֶר book.
־ן	סִפְרֵיהֶם	־ן	סִפְרֵיכֶם	סְפָרֵינוּ	סְפָרֶיהָ	סְפָרָיו	סְפָרַיִךְ	סְפָרֶיךָ	סְפָרַי	סִפְרֵי	סְפָרִים *plur.*
־ן	חָדְשָׁם	־ן	חָדְשְׁכֶם	חָדְשֵׁנוּ	חָדְשָׁהּ	חָדְשׁוֹ	חָדְשֵׁךְ	חָדְשְׁךָ	חָדְשִׁי	חֹדֶשׁ	(חֹדֶשׁ) חֹדֶשׁ month.
־ן	חָדְשֵׁיהֶם	־ן	חָדְשֵׁיכֶם	חֳדָשֵׁינוּ	חֳדָשֶׁיהָ	חֳדָשָׁיו	חֳדָשַׁיִךְ	חֳדָשֶׁיךָ	חֳדָשַׁי	חָדְשֵׁי	חֳדָשִׁים *plur.*
־ן	אֵילָם	־ן	אֵילְכֶם	אֵילֵנוּ	אֵילָהּ	אֵילוֹ	אֵילֵךְ	אֵילְךָ	אֵילִי	אֵיל	(אָיִל) אַיִל ram.
־ן	אֵילֵיהֶם	־ן	אֵילֵיכֶם	אֵילֵינוּ	אֵילֶיהָ	אֵילָיו	אֵילַיִךְ	אֵילֶיךָ	אֵילַי	אֵילֵי	אֵילִים *plur.*
־ן	מוֹתָם	־ן	מוֹתְכֶם	מוֹתֵנוּ	מוֹתָהּ	מוֹתוֹ	מוֹתֵךְ	מוֹתְךָ	מוֹתִי	מוֹת	(מָוֶת) מָוֶת death.
־ן	מוֹתֵיהֶם	־ן	מוֹתֵיכֶם	מוֹתֵינוּ	מוֹתֶיהָ	מוֹתָיו	מוֹתַיִךְ	מוֹתֶיךָ	מוֹתַי	מוֹתֵי	מוֹתִים *plur.*
־ן	חָלְיָם	־ן	חָלְיְכֶם	חָלְיֵנוּ	חָלְיָהּ	חָלְיוֹ	חָלְיֵךְ	חָלְיְךָ	חָלְיִי	חֳלִי	(חֹלִי) חֹלִי sickness.
־ן	חָלְיֵיהֶם	־ן	חָלְיֵיכֶם	חֳלָיֵינוּ	חֳלָיֶיהָ	חֳלָיָיו	חֳלָיַיִךְ	חֳלָיֶיךָ	חֳלָיַי	חָלְיֵי	חֳלָיִים *plur.*
־ן	כֶּלְיָם	־ן	כֶּלְיְכֶם	כֶּלְיֵנוּ	כֶּלְיָהּ	כֶּלְיוֹ	כֶּלְיֵךְ	כֶּלְיְךָ	כֶּלְיִי	כְּלִי	(כֶּלִי) כְּלִי vessel.
־ן	כְּלֵיהֶם	־ן	כְּלֵיכֶם	כֵּלֵינוּ	כֵּלֶיהָ	כֵּלָיו	כֵּלַיִךְ	כֵּלֶיךָ	כֵּלַי	כְּלֵי	כֵּלִים *plur.*

FIFTH DECLENSION: NOUNS FROM DOUBLE AYIN VERBS.

Daghesh forte, with suffixes and in the plural.

See p. 60.

f.	their, *m.*	*f.*	your, *m.*	our.	her.	his.	thy, *f.*	thy, *m.*	my.	*Constr.*	*Absolute.*
ן	סַלָּם	ן	סַלְּכֶם	סַלֵּנוּ	סַלָּהּ	סַלּוֹ	סַלֵּךְ	סַלְּךָ	סַלִּי	סַל	סַל basket.
ן	סַלֵּיהֶם	ן	סַלֵּיכֶם	סַלֵּינוּ	סַלֶּיהָ	סַלָּיו	סַלַּיִךְ	סַלֶּיךָ	סַלַּי	סַלֵּי	סַלִּים *plur.*
ן	חֻקָּם	ן	חָקְכֶם [2]	חֻקֵּנוּ	חֻקָּהּ	חֻקּוֹ	חֻקֵּךְ	חָקְךָ [1]	חֻקִּי	חָק־	חֹק statute.
ן	חֻקֵּיהֶם	ן	חֻקֵּיכֶם	חֻקֵּינוּ	חֻקֶּיהָ	חֻקָּיו	חֻקַּיִךְ	חֻקֶּיךָ	חֻקַּי	חֻקֵּי	חֻקִּים *plur.*
ן	חִצָּם	ן	חִצְּכֶם	חִצֵּנוּ	חִצָּהּ	חִצּוֹ	חִצֵּךְ	חִצְּךָ	חִצִּי	חֵץ	חֵץ arrow.
ן	חִצֵּיהֶם	ן	חִצֵּיכֶם	חִצֵּינוּ	חִצֶּיהָ	חִצָּיו	חִצַּיִךְ	חִצֶּיךָ	חִצַּי	חִצֵּי	חִצִּים *plur.*
ן	גְּמַלָּם	ן	גְּמַלְּכֶם	גְּמַלֵּנוּ	גְּמַלָּהּ	גְּמַלּוֹ	גְּמַלֵּךְ	גְּמַלְּךָ	גְּמַלִּי	גְּמַל	גָּמָל camel.
ן	גְּמַלֵּיהֶם	ן	גְּמַלֵּיכֶם	גְּמַלֵּינוּ	גְּמַלֶּיהָ	גְּמַלָּיו	גְּמַלַּיִךְ	גְּמַלֶּיךָ	גְּמַלַּי	גְּמַלֵּי	גְּמַלִּים *plur.*

[1] Lev. x. 13, 14. [2] Ex. v. 14.

Sixth Declension: Nouns in ה‍ֶ from Lamedh-He Verbs.

See p. 60.

f.	their, m.	f.	your, m.	our.	her.	his.	thy, f.	thy, m.	my.	Constr.	Absolute.
־ן	קָנָם	־ן	קְנֵכֶם	קָנֵנוּ	קָנָהּ	קָנֵהוּ	קָנֵךְ	קָנְךָ	קָנִי	קְנֵה	קָנֶה reed.
־ן	קְנֵיהֶם	־ן	קְנֵיכֶם	קָנֵינוּ	קָנֶיהָ	קָנָיו	קָנַיִךְ	קָנֶיךָ	קָנַי	קְנֵי	קָנִים plur.
־ן	רֹעָם	־ן	רֹעֲכֶם	רֹעֵנוּ	רֹעָהּ	רֹעֵהוּ	רֹעֵךְ	רֹעֲךָ	רֹעִי	רֹעֵה	רֹעֶה shepherd.
־ן	רֹעֵיהֶם	־ן	רֹעֵיכֶם	רֹעֵינוּ	רֹעֶיהָ	רֹעָיו	רֹעַיִךְ	רֹעֶיךָ	רֹעַי	רֹעֵי	רֹעִים plur.
־ן	מַעֲשָׂם	־ן	מַעֲשֵׂכֶם	מַעֲשֵׂנוּ	מַעֲשָׂהּ	מַעֲשֵׂהוּ	מַעֲשֵׂךְ	מַעֲשְׂךָ	מַעֲשִׂי	מַעֲשֵׂה	מַעֲשֶׂה work.
־ן	מַעֲשֵׂיהֶם	־ן	מַעֲשֵׂיכֶם	מַעֲשֵׂינוּ	מַעֲשֶׂיהָ	מַעֲשָׂיו	מַעֲשַׂיִךְ	מַעֲשֶׂיךָ	מַעֲשַׂי	מַעֲשֵׂי	מַעֲשִׂים plur.

FEMININE NOUNS. *See p.* 61.

(*The Feminines of Adjectives and Participles are of these types.*)

f.	their, *m.*	*f.*	your, *m.*	our.	her.	his.	thy, *f.*	thy, *m.*	my.	*Constr.*	*Absolute.*
ן	סְגֻלָּתָם	ן	סְגֻלַּתְכֶם	סְגֻלָּתֵנוּ	סְגֻלָּתָהּ	סְגֻלָּתוֹ	סְגֻלָּתֵךְ	סְגֻלָּתְךָ	סְגֻלָּתִי	סְגֻלַּת	¹ סְגֻלָּה treasure.
ן	סְגֻלּוֹתֵיהֶם	ן	סְגֻלּוֹתֵיכֶם	סְגֻלּוֹתֵינוּ	סְגֻלּוֹתֶיהָ	סְגֻלּוֹתָיו	סְגֻלּוֹתַיִךְ	סְגֻלּוֹתֶיךָ	סְגֻלּוֹתַי	סְגֻלּוֹת	סְגֻלּוֹת *plur.*
ן	תּוֹרָתָם	ן	תּוֹרַתְכֶם	תּוֹרָתֵנוּ	תּוֹרָתָהּ	תּוֹרָתוֹ	תּוֹרָתֵךְ	תּוֹרָתְךָ	תּוֹרָתִי	תּוֹרַת	¹ תּוֹרָה law.
ן	תּוֹרוֹתֵיהֶם	ן	תּוֹרוֹתֵיכֶם	תּוֹרוֹתֵינוּ	תּוֹרוֹתֶיהָ	תּוֹרוֹתָיו	תּוֹרוֹתַיִךְ	תּוֹרוֹתֶיךָ	תּוֹרוֹתַי	תּוֹרוֹת	תּוֹרוֹת *plur.*
ן	שְׁנָתָם	ן	שְׁנַתְכֶם	שְׁנָתֵנוּ	שְׁנָתָהּ	שְׁנָתוֹ	שְׁנָתֵךְ	שְׁנָתְךָ	שְׁנָתִי	שְׁנַת	² שָׁנָה year.
ן	שְׁנוֹתֵיהֶם	ן	שְׁנוֹתֵיכֶם	שְׁנוֹתֵינוּ	שְׁנוֹתֶיהָ	שְׁנוֹתָיו	שְׁנוֹתַיִךְ	שְׁנוֹתֶיךָ	שְׁנוֹתַי	שְׁנוֹת	שָׁנוֹת *plur.*
ן	בִּרְכָתָם	ן	בִּרְכַתְכֶם	בִּרְכָתֵנוּ	בִּרְכָתָהּ	בִּרְכָתוֹ	בִּרְכָתֵךְ	בִּרְכָתְךָ	בִּרְכָתִי	בִּרְכַּת	² בְּרָכָה blessing.
ן	בִּרְכוֹתֵיהֶם	ן	בִּרְכוֹתֵיכֶם	בִּרְכוֹתֵינוּ	בִּרְכוֹתֶיהָ	בִּרְכוֹתָיו	בִּרְכוֹתַיִךְ	בִּרְכוֹתֶיךָ	בִּרְכוֹתַי	בִּרְכוֹת	בְּרָכוֹת *plur.*
ן	מַלְכָּתָם	ן	מַלְכַּתְכֶם	מַלְכָּתֵנוּ	מַלְכָּתָהּ	מַלְכָּתוֹ	מַלְכָּתֵךְ	מַלְכָּתְךָ	מַלְכָּתִי	מַלְכַּת	² מַלְכָּה queen.
ן	מַלְכוֹתֵיהֶם	ן	מַלְכוֹתֵיכֶם	מַלְכוֹתֵינוּ	מַלְכוֹתֶיהָ	מַלְכוֹתָיו	מַלְכוֹתַיִךְ	מַלְכוֹתֶיךָ	מַלְכוֹתַי	מַלְכוֹת	מְלָכוֹת *plur.*

FEMININE NOUNS (*continued*).

f.	their, *m.*	*f.*	your, *m.*	our.	her.	his.	thy, *f.*	thy, *m.*	my.	*Constr.*	*Absolute.*
ן	נַעֲרָתָם	ן	נַעֲרַתְכֶם	נַעֲרָתֵנוּ	נַעֲרָתָהּ	נַעֲרָתוֹ	נַעֲרָתֵךְ	נַעֲרָתְךָ	נַעֲרָתִי	נַעֲרַת	[3] נַעֲרָה girl.
ן	נַעֲרוֹתֵיהֶם	ן	נַעֲרוֹתֵיכֶם	נַעֲרוֹתֵינוּ	נַעֲרוֹתֶיהָ	נַעֲרוֹתָיו	נַעֲרוֹתַיִךְ	נַעֲרוֹתֶיךָ	נַעֲרוֹתַי	נַעֲרוֹת	נְעָרוֹת *plur.*
ן	שִׁפְחָתָם	ן	שִׁפְחַתְכֶם	שִׁפְחָתֵנוּ	שִׁפְחָתָהּ	שִׁפְחָתוֹ	שִׁפְחָתֵךְ	שִׁפְחָתְךָ	שִׁפְחָתִי	שִׁפְחַת	שִׁפְחָה bondmaid.
ן	שִׁפְחוֹתֵיהֶם	ן	שִׁפְחוֹתֵיכֶם	שִׁפְחוֹתֵינוּ	שִׁפְחוֹתֶיהָ	שִׁפְחוֹתָיו	שִׁפְחוֹתַיִךְ	שִׁפְחוֹתֶיךָ	שִׁפְחוֹתַי	שִׁפְחוֹת	שְׁפָחוֹת *plur.*
ן	חָכְמָתָם	ן	חָכְמַתְכֶם	חָכְמָתֵנוּ	חָכְמָתָהּ	חָכְמָתוֹ	חָכְמָתֵךְ	חָכְמָתְךָ	חָכְמָתִי	חָכְמַת	חָכְמָה wisdom.
ן	חָכְמוֹתֵיהֶם	ן	חָכְמוֹתֵיכֶם	חָכְמוֹתֵינוּ	חָכְמוֹתֶיהָ	חָכְמוֹתָיו	חָכְמוֹתַיִךְ	חָכְמוֹתֶיךָ	חָכְמוֹתַי	חָכְמוֹת	חָכְמוֹת *plur.*
ן	עֲטַרְתָּם	ן	עֲטֶרֶתְכֶם	עֲטַרְתֵּנוּ	עֲטַרְתָּהּ	עֲטַרְתּוֹ	עֲטַרְתֵּךְ	עֲטַרְתְּךָ	עֲטַרְתִּי	עֲטֶרֶת	[4] עֲטֶרֶת crown.
ן	עַטְרוֹתֵיהֶם	ן	עַטְרוֹתֵיכֶם	עַטְרוֹתֵינוּ	עַטְרוֹתֶיהָ	עַטְרוֹתָיו	עַטְרוֹתַיִךְ	עַטְרוֹתֶיךָ	עַטְרוֹתַי	עַטְרוֹת	עֲטָרוֹת *plur.*
ן	טַבַּעְתָּם	ן	טַבַּעְתְּכֶם	טַבַּעְתֵּנוּ	טַבַּעְתָּהּ	טַבַּעְתּוֹ	טַבַּעְתֵּךְ	טַבַּעְתְּךָ	טַבַּעְתִּי	טַבַּעַת	[4] טַבַּעַת ring.
ן	טַבְּעוֹתֵיהֶם	ן	טַבְּעוֹתֵיכֶם	טַבְּעוֹתֵינוּ	טַבְּעוֹתֶיהָ	טַבְּעוֹתָיו	טַבְּעוֹתַיִךְ	טַבְּעוֹתֶיךָ	טַבְּעוֹתַי	טַבְּעוֹת	טַבָּעוֹת *plur.*

[1] Immutable vowels before ה ָ ; see Decl. 1, also dagheshed forms (Decl. 5). [2] Mutable ָ or ֵ before termination; see Decls. 2, 3. [3] Nouns from segholates, Decl. 4. [4] Feminines terminating in ת ֶ ֶ (ת ַ ַ) or ת ֶ ֵ (ת ֶ ֵ). Most of these nouns have in the abs. sing. a form in ה ָ, as עֲטָרָה. Participles have in general this double form, as פֹּקְדָה, פֹּקֶדֶת.

IRREGULAR NOUNS. See § 162.

Absolute.	*Constr.*	my.	thy, *m.*	thy, *f.*	his.	her.	our.	your, *m.*	*f.*	their, *m.*	*f.*
אָב father.	אֲב, אֲבִי	אָבִי	אָבִיךָ	אָבִיךְ	אָבִיו, ־הוּ	אָבִיהָ	אָבִינוּ	אֲבִיכֶם	ן	אֲבִיהֶם	ן
אָבוֹת *plur.*	אֲבוֹת	אֲבוֹתַי	אֲבוֹתֶיךָ	אֲבוֹתַיִךְ	אֲבוֹתָיו	אֲבוֹתֶיהָ	אֲבוֹתֵינוּ	אֲבוֹתֵיכֶם	ן	אֲבוֹתֵיהֶם	ן
אָח brother.	אֲחִי	אָחִי	אָחִיךָ	אָחִיךְ	אָחִיו, ־הוּ	אָחִיהָ	אָחִינוּ	אֲחִיכֶם	ן	אֲחִיהֶם	ן
אַחִים *plur.*	אֲחֵי	אַחַי	אַחֶיךָ	אַחַיִךְ	אֶחָיו	אַחֶיהָ	אַחֵינוּ	אֲחֵיכֶם	ן	אֲחֵיהֶם	ן
אָחוֹת sister.	אֲחוֹת	אֲחוֹתִי	אֲחוֹתְךָ	אֲחוֹתֵךְ	אֲחוֹתוֹ	אֲחוֹתָהּ	אֲחוֹתֵנוּ	אֲחוֹתְכֶם	ן	אֲחוֹתָם	ן
אֲחָיוֹת *plur.*	אַחְיוֹת	אַחְיוֹתַי	אַחְיוֹתֶיךָ	אַחְיוֹתַיִךְ	אַחְיוֹתָיו	אַחְיוֹתֶיהָ	אַחְיוֹתֵינוּ	אַחְיוֹתֵיכֶם	ן	אַחְיוֹתֵיהֶם	ן
בַּת daughter.	בַּת	בִּתִּי	בִּתְּךָ	בִּתֵּךְ	בִּתּוֹ	בִּתָּהּ	בִּתֵּנוּ	בִּתְּכֶם	ן	בִּתָּם	ן
בָּנוֹת *plur.*	בְּנוֹת	בְּנוֹתַי	בְּנוֹתֶיךָ	בְּנוֹתַיִךְ	בְּנוֹתָיו	בְּנוֹתֶיהָ	בְּנוֹתֵינוּ	בְּנוֹתֵיכֶם	ן	בְּנוֹתֵיהֶם	ן
פֶּה mouth.	פִּי	פִּי	פִּיךָ	פִּיךְ	פִּיו, פִּיהוּ	פִּיהָ	פִּינוּ	פִּיכֶם	ן	פִּיהֶם	ן
שֶׂה lamb.	שֵׂה	שֵׂיִי	שֵׂיְךָ	שֵׂיֵךְ	שֵׂיוֹ, שֵׂיֵהוּ	שֵׂיָהּ	שֵׂינוּ	שֵׂיכֶם	ן	שֵׂיָם	ן

VOCABULARIES.

I. HEBREW-ENGLISH.

The following Vocabularies are for the most part restricted to the Exercises and Reading Lessons. Many words which there occur only once, and are explained in their places, are not included.

The Verbs are denoted in English, for the sake of convenience, by the infinitive sign *to*. The Hebrew form given is, as usual, the 3 pers. sing. masc. perf. of qal. Of Verbs found only in other conjugations, the qal pointing is omitted. Conjugations regular in meaning (*e.g.*, *niph.* as passive, *hiph.* as causative) are not in general separately specified.

The figures appended in some cases to the nouns, after the letters denoting gender (*m.*, *f.*, *c.*), indicate the declension-form: especially in nouns derived from verbs ע״ע (5). The rest are sufficiently shown in the Paradigms. Proper Names are not introduced, excepting in special cases. See English-Hebrew Vocabulary, pp. 308, 309.

Words marked * are post-biblical, although in most instances derived from roots which occur in the Hebrew Scriptures.

א.

אָב *m.* (*see p.* 62) father.

אָבַד to perish; *piel and hiph.* to destroy.

אֲבַדּוֹן *m.* ('Abaddon'); destruction.

אָבָה *impf.* יֹאבֶה to be willing, desirous; *mostly with negatives.*

אֶבְיוֹן *adj.* (אָבָה) poor, miserable.

אָבַל to languish, lament; *hiph.* to grieve, mourn.

אֶבֶן *f.* stone, rock, precious stone.

אֶבְרָה *f.* wing, feather.

אֲגַם *m.* pool, *const. of* אָגָם (מַיִם *understood*).

אָגַר to gather, lay up provision.

אָדוֹן *m.* lord, *whence* אֲדֹנָי the Lord.

אָדַם to be red; *pual* to be dyed red.

אָדָם *m.* a man, man (*generic and collective*); *pr. n.* Adam.

אֲדָמָה *f.* ground, earth, אִישׁ הָאֲדָמָה a husbandman.

אָהַב or אָהֵב *impf.* A, to love.

אַהֲבָה *f.* love.

אֲהָהּ ah! alas!

אָהַל to pitch a tent.

אֹהֶל *m.* tent, tabernacle.

אוֹ *conj.* or; אוֹ...אוֹ whether ... or.

אוֹי *interj.* alas! woe to!

אֱוִיל *m.* fool, impious man.

אוּלַי *adv.* perhaps.

אוֹר to shine, be enlightened; *niph.* (*impf.* יֵאֹר) to become bright; *hiph.* to enlighten.

אוֹר *m.* light.

אָז *adv.* then.

אֵזוֹר *m.* girdle, fetters.

אזן *hiph.* הֶאֱזִין to give ear.

אֹזֶן *f.* *dual* אָזְנַיִם ear.

אָח *m.* (*see p.* 62) brother.

אֶחָד *num. m.* one, *fem.* אַחַת; *see p.* 134: *sometimes equivalent to the indefinite article* (τις).

אָחַז to take hold of (בְּ); *niph.* to take possession, be caught.

אַחֵר *m.* אַחֶרֶת *f. adj.* other.

אַחַר ('hinder part') *as adv.* afterwards, after: *plur. const.* אַחֲרֵי *prep.* after.

אַחֲרִית *f.* the latter time (of one's life, or of the world).

אַיֵּה ,**אַי** *adv. interrog.* where? *See* § 272, I. *מֵאַיִן whence?

אָיַב to hate; *ptc.* אֹיֵב enemy.

אֵיבָה *f.* enmity.

אַיָּה *f.* vulture, falcon.

אֵיךְ *adv. interrog.* how?

אַיִל *m.* (*const.* אֵיל, *pl.* אֵילִים) a ram.

אַיָּלָה *f.* a hind, female antelope.

אֵימָה *f.* fear, terror.

אַיִן *adv.* not (*see p.* 142). *With suffixes:* I (would) not, *etc.*

אֵיפָה *or* **אֵפָה** *f.* ephah, *a corn measure.*

אִישׁ (*see p.* 62) man, husband, every one: אִישׁ . . . אִישׁ one . . . another.

אַךְ *adv.* also, only, surely, yet.

אָכַל *impf.* A *and* E, to eat; *hiph.* to give to eat, to feed with (*two accs. or acc. and* מִן).

אֹכֶל *m.* food.

אָכֵן *adv.* truly, certainly.

אַל *adv.* not; *see p.* 141.

אֶל *or* **אֶל־** *prep.* to, unto.

אֵלֶּה, **אֵל** *demonst. pron. pl.* these. *See* § 183.

אֵל ('mighty one') God; אֵלִים mighty ones.

***אֶלָּא** but ('sondern'), except.

אֱלוֹהַּ God.

אֱלֹהִים GOD, *sometimes* gods. *See* § 287 *a.*

אֵלוֹן *or* **אַלּוֹן**, ***אִילָן** *m.* a tree (oak or terebinth).

אִלֵּם *adj.* dumb.

אַלְמֹנִי *m.* (*with* פְּלֹנִי) such a one.

אֶלֶף *m.* a thousand, *pl.* אֲלָפִים.

אֵם *f.* (*see p.* 62) mother.

אִם *part.* if; *see p.* 144.

אָמָה *f.* maid-servant, handmaid.

אַמָּה *f.* cubit.

אֱמוּנָה *f.* faith, faithfulness, faithful adherence to.

אָמַן to be or to make firm, trustworthy; *ptc.* אֹמֵן foster-father; *in f.* אֹמֶנֶת nurse; *niph.* to be secure, faithful, such as can be depended on; *hiph.* to trust, believe.

אָמֵן Amen, אָמְנָה *adv.* certainly, verily.

אָמַץ *impf.* A, to be powerful, courageous; *piel, hiph.* to strengthen.

אָמַר *impf.* A *and* E, to say. *See* § 246 *a.* *Citations from O.T. are introduced in later Hebrew by* *שֶׁנֶּאֱמַר 'as it was said' (*niph.*).

~~**אִמְרָה** *f.* word, discourse.~~

אֱמֶת *f.* (*with suffix* אֲמִתּוֹ) [redacted]

~~*אֲמִתִּית *adj.* true.~~

אָן, אָנָה *interrog. adv.* where?

אֱנוֹשׁ *m.* man ('homo'). *See* אִישׁ.

אנח *niphal* to sigh; *with* עַל.

אֲנָחָה *f.* sighing.

אֲנִי, אָנֹכִי *pers. pron.* I; *plur.* אֲנַחְנוּ we.

אֳנִיָּה *f.* ship.

אָנַף to be angry (*lit.* 'to snort').

אָנַק to cry out from pain; *niph.* to lament.

אָסַף to collect, gather.

אָסַר to bind, yoke.

אַף *m.* (5) nose; *dual* אַפַּיִם nostrils; *generally met.* anger.

אַף *part.* also, even. אַף כִּי is it so, that . . .?

אֶפְרֹחַ *m.* the young (of birds), a nestling.

אָרַב to lie in wait (עַל against).

אַרְבַּע *f.* אַרְבָּעָה *m. num.* four, אַרְבָּעִים forty; *see p.* 134.

אַרְגָּמָן *f.* purple.

אָרָה to pluck.

אָרוֹן *and* אָרֹן *c.* ark (of the Covenant).

אֶרֶז *m.* cedar.

אֹרַח *f.* way, path.

אֲרִי *and* אַרְיֵה *m.* lion.

אָרַךְ *impf.* A, to be long; *hiph.* to prolong; *with* אַף to be long-suffering.

אֶרֶךְ *m.* long; אֶרֶךְ אַפַּיִם long-suffering.

אֲרָם *f.* Aram, Syria; אֲרַם נַהֲרַיִם ('Aram of the two rivers') Mesopotamia.

אֶרֶץ *c.* earth, world, land; *with art.* הָאָרֶץ.

אָרַר *impf.* יָאֹר to curse.

אֵשׁ *c.* (5) fire.

אִשָּׁה *f.* (*see p.* 62) woman, wife.

אָשַׁר to be straight, *hence* to prosper; *piel* to make straight, pronounce happy, congratulate.

אֹשֶׁר *m. only in plur. const.* אַשְׁרֵי Oh the happiness of! blessed is, art, are, etc.

אֲשֶׁר *indecl. rel.* who, which. *See pp.* 72, 144, 161.

אֶת, אֶת־ *mark of the acc. For its use with personal pronouns, see paradigm, p.* 68.

אֵת, אֶת־ *prep.* with. *When a prefix, the* ה *is doubled. See* § 182, *p.* 69.

אַתָּה *m.* אַתְּ *f.* a *pers. pron.* thou; *plur.* אַתֶּם *m.* אַתֶּן *f.* ye.

אֶתְמוֹל *adv.* yesterday. *See* תְּמוֹל.

ב

בְּ *prep. prefix* in, *of place or time;* by, *of the instrument. With inf. of verbs it often has the sense of* when; *see p.* 143.

בָּעַר to burn, consume.

בְּאֻשִׁים *m. pl.* worthless, wild (grapes).

בָּגַד to dissemble, transgress.

בֶּגֶד *m.* garment.

בַּד *m.* (5) solitude; *adverbial, with* לְ alone *or prep.* beside; *often with pron. affixes. See p.* 141, *n.* 2.

בַּד *m.* (5) branch, limb (*i. e.* 'a separate part').

בְּהֵמָה *f.* beast, cattle (*sing. often used collectively*).

בּוֹא to come, enter; *hiph.* הֵבִיא to cause to enter, to bring.

בּוּז, *also* בָּזָה to despise, spurn.

בּוּן *and* בִּין (*see* § 250) to discern, understand; *niph. ptc.* נָבוֹן discreet, prudent; *hiph.* to be wise, skilful, understanding.

בּוֹשׁ to be ashamed; *hiph.* to put to shame.

בָּחוּר *m.* a youth.
בָּחַן to try, put to the test.
בָּחַר to choose (*acc. or* בְּ).
בָּטַח to trust; (בְּ, לְ) *hiph.* to certify, declare.
בָּטַל to cease; *בָּטֵל *adj.* useless.
בִּינָה *f.* understanding, prudence.
בַּיִת *m.* (*const.* בֵּית, *see p.* 62) house, abode. *Frequent in the names of places.*
בָּכָא *m.* weeping; (*also* mulberry trees) *as pr. n.* Baca.
בָּכָה to weep, mourn.
בְּכוֹר *m.* firstborn.
בְּכוֹרָה *f.* birthright.
בְּכִי *m.* weeping, trickling.
בַּל *or* בְּלִי ('loss') *as prep.* without; *as adv.* not; *with suffixes* לִבְלִי, מִבְּלִי for lack of, so that not.
בָּלָה to be worn out, ruined.
בִּלְעֲדֵי *prep.* (*plur. const. form with suffix*) without, separate from.
בִּלְתִּי *adv.* besides, except, not.
בָּמָה *f. in pl.* high places.
בַּמֶּה *adv.* wherefore? why?
בֵּן *m.* (*const.* בֶּן, *see p.* 62) son; 'a son of... years' = so many years old.
בָּנָה to build.
בַּעַד *prep.* about, within, after, behind; *often with suffixes.*
בַּעַל *m.* lord, possessor, husband.
בָּעַר to burn; *piel* to consume, put away, burn up.
בָּקַע to cleave; *niph.* to break forth; *piel* to divide, rend.
בקר *piel* to search, enquire.
בֹּקֶר *m.* (*pl.* בְּקָרִים) morning.
בָּקָר *c.* ox, bullock, herd (*collective*).
בקשׁ *piel* בִּקֵּשׁ to seek, entreat.
בַּר *adj.* (5) (*fem.* בָּרָה) pure.
בָּרָא to create, make, fashion.
בַּרְזֶל *m.* (*quadrilit.*) iron.
בְּרִית *f.* covenant.
בָּרַךְ to kneel; *qal pass. ptc.* blessed. *Generally piel* בֵּרַךְ to bless, to pronounce blessed.
בֶּרֶךְ *f.* (4) *dual* בִּרְכַּיִם knee.
בְּרָכָה *f.* blessing.
בָּרַר to choose, separate; *ptc. pass.* pure, select; *niph.* to be pure; *ptc.* נָבָר pure.
בשׂר *piel* to announce; εὐαγγελίζειν.
בָּשָׂר *m.* flesh, body.
בַּת *f.* (*pl.* בָּנוֹת, *see p.* 62) daughter.
בָּתָה *f.* desolation.
בְּתוּלָה *f.* virgin.
בְּתוֹךְ (*as prep. from* תָּוֶךְ) in the midst of.

ג

גָּאַל to redeem, avenge; *ptc.* גֹּאֵל redeemer, *hence* near kinsman (one who has the right to redeem).
גְּאֻלָּה *f.* relationship, right of redemption, redemption.
גָּבַהּ to be lifted up, haughty; *hiph.* to exalt.
גָּבֹהַּ *adj.* high, proud.
גְּבוּל *m.* border, coast.
גִּבּוֹר *adj.* mighty.
גְּבוּרָה *f.* power.
גָּבִישׁ *m.* ('ice') crystal.
גִּבְעָה *f.* hill; *pr. n.* Gibeah.
גָּבַר *and* גָּבֵר *impf.* A, to be powerful; *piel* to make strong.
גֶּבֶר *m.* man ('vir').
גְּדוּד *m.* troop, detachment (of an army).

גָּדוֹל *adj.* great.
גָּדַל *and* גָּדֵל *impf.* A, to be great, grow up; *piel* to make great; *hiph.* to become great.
גְּדֻלָּה *f.* greatness, majesty.
גדף *piel* גִּדֵּף to reproach, blaspheme.
גָּדֵר *m.*, *also* גְּדֵרָה *f.* wall, fence, hedge.
גְּוִיָּה *f.* body.
גּוֹיִם *m.* (*pl. of* גּוֹי) peoples, nations.
גּוּל *or* גִּיל to rejoice.
גּוּר to sojourn, dwell.
גּוֹרָל *m.* lot.
גָּזַל to cut off, take away.
גַּיְא *c.* (*const.* גֵּיא) valley.
גָּלָה to lay bare, uncover: *with* אֹזֶן to 'uncover the ear,' disclose: *also* to migrate, go into exile: *hiph.* to carry into exile.
גלח *piel*, *hithp.* to shave.
גָּלַל to roll, roll upon, commit to.
גַּם *adv.* also, moreover.
גֹּמֶא *m.* bulrush (the papyrus).
גְּמוּל *m.* desert, recompense.
*גְּמִילוּת *f.* recompense, gratitude.
גָּמַל to repay, recompense.
גָּמָל *c.* (5) camel.
גָּמַר to finish, fail.
גַּן *c.* (5) garden.
גָּנַב to steal (*see p.* 194, *note on Job* iv. 12).
גָּעַר *impf.* A, to reprove, rebuke.
גְּעָרָה *f.* (*const.* גַּעֲרַת) rebuke.
גֶּפֶן c. vine.
גֹּפֶר *m. name of a tree; perhaps the* cypress.
גֵּר *m.* stranger, sojourner.
גַּרְזֶן *m.* axe.
גֹּרֶן *f.* threshing-floor.

*גְּרֵר occasion.
גָּרַשׁ to cast out; *piel* to expel.
גֶּשֶׁת (*with suffix* גִּשְׁתּוֹ) *inf. const. of* נָגַשׁ to touch.

ד

דִּבָּה *f.* report, slander.
דְּבוֹרָה *f.* bee.
דָּבַק, *also* דָּבֵק *impf.* A, to adhere to, abide with (עִם).
דָּבַר to speak, promise, command; *especially in piel.*
דָּבָר *m.* (2) word, matter, thing; עַל־דְּבַר in respect of, concerning.
דְּבַשׁ *m.* honey.
דָּג *m.* (*pl.* דָּגִים) fish.
דּוֹד *m.* beloved, uncle.
דּוּן *and* דִּין to judge, contend.
דּוּר to dwell.
דּוֹר *or* דֹּר *m.* (1) generation.
דָּחַק to press on; *ptc.* דֹּחֵק oppressor.
דִּין *m.* judgment.
דכא *piel* to crush.
דַּל *adj.* (*pl.* דַּלִּים) poor.
דָּלַג *qal and piel* to leap.
דָּלַל to move to and fro, hang loose; *niph.* to be wasted.
דֶּלֶת *f.* (4) (*dual* דְּלָתַיִם) door, gate.
דָּם *m.* (*pl.* דָּמִים) blood, bloodshed.
דָּמָה to resemble; *ptc.* דֹּמֶה like.
דָּמַם to be still.
דְּמָמָה *f.* silence.
דַּעַת *f.* (*inf. const. of* יָדַע *as noun*) knowledge.
דָּקַר to pierce.
דְּרוֹר *c.* a swallow.
דָּרַךְ to tread; *hiph.* to lead, guide.
דֶּרֶךְ *c.* way, mode of life.

דָּרַשׁ to enquire, seek, demand.

דָּשָׁא to spring (*as grass*); *hiph.* to yield grass.

דֶּשֶׁא *m.* tender grass.

דָּשֵׁן to be fat; *piel* to anoint.

ה

הַ (הָ, הֶ) the; *definite Article as prefix; see* §§ 101–105.

הֲ *interrogative prefix; see* § 142.

הָגָה to murmur, meditate.

הִגָּיוֹן *m.* meditation.

הֲדֹם *m.* footstool.

הָדָר *m.* הֲדָרָה *f.* majesty, splendour, stateliness.

הוּא 3 *pers. pron. m.* he, it; *often used as demonst., also in place of copula,* § 276 *a.*

הוֹי *interj.* alas! woe to!

הוּם to disturb, excite.

הוֹן *m.* wealth, value.

*הַזָּאָה *f.* (נָזָה *hiph.*) sprinkling.

הִיא 3 *pers. pron. f.* she, it; *often demonst.*

הָיָה to be; *see* § 254.

הֵיכָל *m.* temple, palace.

הֲלִיךְ *f.* step.

הָלַךְ *and* יָלַךְ *inf. const.* לֶכֶת; *impf.* יֵלֵךְ to go, walk; *hiph.* to lead; *hithp.* to go about; *fig.* to live.

הָלַל (to shine) *piel* to praise; *hiph.* to shine forth.

הֲלֹם *adv.* hither.

הֵם, הֵמָּה 3 *pers. pron. m. pl.;* הֵן, הֵנָּה *f.* they, them; *often demonst., with or without art.,* these. *See p.* 71.

הָמָה to sound.

הָמוֹן *m.* abundance, multitude.

הֵן, הֶן־, הִנֵּה, הִנָּה, *interj.* lo, behold. *See p.* 145.

הֵנָּה *adv.* here, hither.

הסה *piel* to be silent; *imp.* הַס, *in pause* הָס hush!

הָפַךְ to turn up, subvert, ruin.

הַר *m. pl.* הָרִים mountain.

הַרְבֵּה *inf. hiph. of* רָבָה *as adv.* much, very much.

הָרַג to slay.

הֵרָיוֹן *m.* conception.

*הִשְׁתָּעָה *hithp.* to narrate, tell.

ו

וְ, וּ, וָ, *conj.* and; *see* §§ 105 (*p.* 46), 228 *Obs.* 2, 298.

ז

זֹאת *demonst. pron. fem.* this, that, she; *see* § 183.

זֶבַח *m.* sacrifice.

זֵד *adj.* (*pl.* זֵדִים) proud, presumptuous (sins, *or* men; *see note, p.* 187, *Ps.* xix. 14).

זֶה *demonst. pron. m.* (זוּ, זוֹת *c.*) this, that, he; *see* § 183. (*Pl.* אֵלֶּה.)

זָהָב *m.* gold.

זהר *hiph.* הִזְהִיר to shine, warn; *niph.* to be warned, admonished.

זֹהַר *m.* brightness.

*זוּן to abound, be rich.

זוּלָה *prep.* besides.

זוּר to be strange; *ptc.* זָר a stranger.

זִיז *m.* animal; *see* § 310, *note on ver.* 14 (*or perhaps* 'abundance').

זַיִת *m.* (*const.* זֵית) olive.

זָכָה *or* זָכַךְ to be clean, pure.

זְכוֹכִית *f.* crystal, glass.

*זָכוּת purity, worth (זָכָה).

זָכַר to remember; *hiph.* to make mention of, celebrate, praise.

זָמַם to consider, determine.

זָמַר to prune; *niph.* to be pruned; *piel* to sing praises.

זָעַק *impf.* A, to cry out.

זָקֵן *impf.* A, to be old; *hiph.* to grow old.

זָקֵן *adj.* old; *as subst.* elder.

זִקְנָה *f.* old age.

זָקַק to refine.

זָרָה to winnow, scatter, spread, disperse.

זְרוֹעַ *c.* (*pl.* ־ִים *or* ־וֹת) arm, power.

זָרַע *impf.* A, to sow, plant.

זֶרַע *m.* seed, posterity.

ח

חבא *niph.* נֶחְבָּא to be concealed, to hide oneself; *hiph.* to hide.

***חֲבָה** *f.* age.

חָבַט to beat, thresh.

חֶבֶל *m.* measuring-line, allotment.

חָבֵר *m.* companion.

חָבַשׁ to bind up; *piel* to restrain.

חָגַר to attire, gird.

חָדַל *impf.* A, to cease, forbear.

חָדָשׁ *adj.* new.

חֹדֶשׁ *m.* (4) new moon, month.

חוֹב *m.* (*pl.* ־וֹת) debt.

חוב *piel* חִיֵּב to be indebted: *hence* חַיָּב debtor.

חוה *piel* חִוָּה to utter, tell.

חַוָּה *pr. n.* Eve.

חוּל, חִיל to be in anguish, travail, to shake; *hiph.* to cause to tremble; *pilel, intensive of qal* to dance, to bring forth young.

חוֹמָה *f.* wall.

חוּץ *m.* (*pl.* ־וֹת) open space: *as adv.* without, abroad. מִחוּץ outside, *antithetic to* מִבַּיִת.

***חוֹר** *adj.* free, noble.

חָזָה to see, see visions; *ptc.* חֹזֶה seer.

חָזוֹן (*const.* חֲזוֹן) *m.* (*pl.* ־וֹת) vision.

חָזִיז *m.* flash, lightning.

חֲזִיר *m.* swine, wild boar.

חָזַק *impf.* A, to be strong; *piel* to strengthen; *hiph.* to take hold of (בְּ), strengthen, seize, claim.

***חָזַר** to turn.

חָטָא *impf.* יֶחֱטָא to transgress, sin.

חֵטְא *m.* sin.

חִטָּה *f.* (*pl.* חִטִּים) wheat.

חָיָה to live, חַי living, the Living One: *in adjurations, see p.* 128, *n.* 5; *piel* חִיָּה to quicken, revive.

חַיָּה *f.* life, living thing, animal, *often collective.*

חַיִּים *m. plur.* life, *as a state, or duration.*

חַיִל (*const.* חֵיל) *m.* strength, power, wealth, virtue.

חֵיק *m.* bosom.

חָכַם *impf.* יֶחְכַּם to be intelligent, wise; *piel and hiph.* to make wise, teach.

חָכָם *adj.* wise, skilful.

חָכְמָה *f.* wisdom.

חֶלֶד *m.* the world (*αἰών*).

חָלָה to be weak, afflicted; *niph.* to be weakened; *piel* to beseech.

חֲלוֹם *m.* dream.

חֳלִי *m.* weakness, disease.

חָלִילָה *interj.* far be it from (לְ).

חָלַל to pierce, wound; *niph. and piel* to profane; *hiph.* הֵחֵל to begin.

חָלַם to dream.

חָלַף to pass, change; חֲלִיפָה *f.* removal.

חָלַץ to loose, set free, arm for battle; *piel* to deliver (מִן).

חָלַק to apportion, divide; *piel* to distribute.

חֵלֶק *m.* חֶלְקָה *f.* portion, field.

חָמַד to desire, covet; *niph. ptc.* נֶחְמָד desirable.

חֵמָה *f.* heat, wrath.

חָמוֹת mother-in-law.

חָמַל to spare, bear with.

חֹמֶץ *m.* vinegar.

חֹמֶר mire, clay.

חָמֵשׁ *f.* חֲמִשָּׁה *m. num.* five; חֲמִשִּׁים fifty; *see p.* 134.

חֵן *m.* (5) favour, grace.

חָנָה to encamp.

חָנַן to be favourable, gracious.

חֶסֶד *m.* favour, mercy.

חָסָה to trust, confide in.

חָסֵר *impf.* A, to want, be in need; *piel* to cause to lack.

חֻפָּה *f.* bridal chamber.

חָפֵץ (*impf.* A *and* O) to delight in, (בְּ, לְ) desire, prefer.

חֵפֶץ *m.* pleasure, desire, delight.

חֵץ *m.* (5) arrow.

חָצַב *and* חָצֵב to cut, hew out.

חָצָה to divide, halve.

חֲצִי *in pause* חֵצִי *m.* portion, half.

חָצִיר, חָצֵר *c.* (*pl.* ־ִים *or* ־וֹת) enclosure, threshing-floor, court.

חֹק *m.* (5), *pl.* חֻקִּים statute, law.

חָקַר to search, investigate.

חָרַב *and* חָרֵב *impf.* A, to be dry, waste, desolate.

חֶרֶב *f.* sword.

חָרַד *impf.* A, to be fearful, tremble.

חָרָה to be hot, angry.

חָרַף *impf.* A, to reproach, defy.

חֶרְפָּה *f.* reproach, reviling.

חָרֵר *m.* (*pl.* חֲרֵרִים) parched place.

חָרַשׁ to plough, engrave, fabricate; *ptc.* חֹרֵשׁ artificer.

חָרַשׁ *impf.* A, to be silent (deaf *or* dumb); *hiph.* to keep silence: *hence* חֵרֵשׁ *adj.* deaf.

חָשַׁב *impf.* יַחְשֹׁב to think, reckon, devise; *piel* to impute.

חָשַׁךְ to be dark; *hiph.* to darken.

חֹשֶׁךְ *m.* darkness.

חָשַׂף to strip off, make bare.

חָתָן *m.* bridegroom, son-in-law.

חָתַת *qal and niph.* to be broken, affrighted.

ט

טָבַל to dip, plunge; *to baptize; *niph.* to be baptized.

טָהוֹר *adj.* clean, pure.

טָהֵר *impf.* A, to be clean; *piel* to cleanse.

טָהֳרָה *f.* purity, cleansing, expiation.

טוֹב *adj.* good; *subst. m.* goodness.

טול *hiph.* to cast out; *hoph.* יוּטַל to be cast down *or* out, laid down (as the dead).

טָמֵא *adj.* impure, unholy.

טָעַם to taste, perceive.

טֶרֶם (*properly subst. m.*) expectation, prospect: *generally as adv.* before that, not yet.

טָרַף *impf.* A *or* O, to tear, wound.

טֶרֶף *m.* prey, provision.

טָרָף *m.* leaf (*plucked off*).

י

יְאֹר *m.* river, *especially* the Nile.

יְבֵמֶת *f.* sister-in-law.

יָבֵשׁ *impf.* A, to become dry; *piel and hiph.* to dry up.

יְגִיעָה *f.* labour, weariness.

יָגַע *impf.* A, to labour, be weary; *piel and hiph.* to fatigue.

יָגֹר to fear, be afraid of (*acc.*).

יָד *c.* (*dual* יָדַיִם, *const.* יְדֵי) hand: *often with prepositions, as* בְּיַד by means of, לְיַד near to, *etc.*

יָדָה to put forth; *spec. hiph.* הוֹדָה to recount, celebrate, praise.

יָדִיד *adj.* beloved.

יָדַע to know; *impf.* יֵדַע, *inf. const.* דַּעַת knowledge; *niph. ptc.* נוֹדָע known, illustrious; *pual ptc.* מְיֻדָּע acquaintance, kinsman; *hiph.* to let (one) know, inform, tell.

יָהַב to allow, appoint; *in imperat.* give, ascribe; *also* Go to! come on!

יְהוּדִי *m.* Jew.

יוֹם *m.* (*pl.* יָמִים; *see p.* 62) day: יוֹמָם *adverbial* by day.

יוֹנָה *f.* (*pl.* ־ִים) dove; *pr. n.* Jonah.

יחל *piel and hiph.* (הוֹחִיל) to expect, hope, wait (לְ for).

יָטַב *impf.* A, to be happy, merry, to be well with (לְ); *hiph.* הֵיטִיב to do good; *inf. abs. as adv.* diligently.

יַיִן *m.* (4) (*const.* יֵין) wine.

יכח *hiph.* to reprove, chastise.

יָכֹל *impf.* יוּכַל to be able, equal to (לְ).

יָלַד *impf.* יֵלֵד to bring forth; *hiph.* הוֹלִיד to beget.

יֶלֶד *m.* child, lad.

יָלַךְ, *see* הָלַךְ.

יָם *m.* (*const.* יָם *or* יַם) sea; *hence* the West (the direction of the Great Sea).

יָמִין *m.* the right (hand); *hence* the South (the right to those looking eastward from Palestine).

יָנַק to give suck; *ptc.* יוֹנֵק suckling, sucker.

יָסַד to found, establish.

יְסוֹד *m.* foundation.

* **יְסוּר** *m.* chastisement (יָסַר).

יָסַף *impf.* E, to add: *often with adverbial force to denote repetition, as* 'he added to come' = he came again.

יָסַר *impf.* A, to chastise, correct.

יעל *hiph.* הוֹעִיל to profit, be advantageous to.

יָעֵף *impf.* יִיעַף to be wearied.

יָעַץ *impf.* יִיעַץ to counsel, purpose; *ptc.* יוֹעֵץ counsellor.

יַעַר *m.* forest, thicket.

יָפֶה *adj.* fair, beautiful.

יְפִי *m.* (*in pause* יֹפִי) beauty.

יָצָא *impf.* יֵצֵא, *inf. const.* צֵאת to go forth (מִן whence, בְּ whither); *hiph.* הוֹצִיא to bring forth.

יָצַק *impf.* יִצֹק to pour out.

יָצַר *impf.* E, to form, mould; *ptc.* יוֹצֵר moulder, Maker.

יֶקֶב *m.* wine-press, wine-vat.

יָקַץ *impf.* A, to awake.

יָקָר *adj.* precious.

יָרֵא *impf.* יִירָא to fear; *niph. ptc.* נוֹרָא terrible; *piel* יֵרֵא to alarm.

יָרֵא *m. const.* יְרֵא fearing.

יָרַד *impf.* יֵרֵד to descend; *hiph.* הוֹרִיד to let down, bring down.

יַרְדֵּן ('descender') the river Jordan.

יָרָה to cast out, give forth; *hiph.* הוֹרָה to teach; *ptc.* מוֹרֶה teacher; *niph.* to be pierced. *Hence* תּוֹרָה law.

יְרוּשָּׁה *or* **יְרֻשָּׁה** *f.* possession.

יָרֵחַ *m.* the moon.

יָרַשׁ *impf.* A, to inherit, possess; *ptc.* יוֹרֵשׁ heir.

יֵשׁ, **יֶשׁ־** *particle equivalent to subst. verb* it is, there is, *etc.*; *often with suffixes; also with* לְ *of possession, as* יֵשׁ לוֹ he has. *See* § 276 *d.*

יָשַׁב *impf.* יֵשֵׁב to sit, dwell.

*יְשׁוּב sedateness, quietude (יָשַׁב).

יְשׁוּעָה *f.* help, deliverance, salvation.

יָשֵׁן *impf.* A, to sleep, slumber.

ישׁע to save; *hiph.* הוֹשִׁיעַ to deliver (יֵשׁוּעַ Jesus).

יֵשַׁע *m.* deliverance, salvation.

יָשַׁר *impf.* A (יִישַׁר) to go forward, i.e. in a straight course; *piel* to direct, make straight.

יָשָׁר *adj.* right, upright.

יָשֵׁשׁ *m.* aged person.

יָתוֹם *m.* orphan.

יָתַר to remain; *ptc.* יוֹתֵר exceeding; *niph. ptc.* נוֹתָר residual.

יֶתֶר *m.* residue, excellence.

יֶתֶר *m.* cord, string (? tent-cord).

כ

כְּ, **כָּ** *as a prefixed particle* as, like; *with words of number* about; *with infin.* when; כְּ . . . כְּ (*rarely* כֵּן . . . כְּ) *in comparisons* as . . . so.

כָּבַד *and* **כָּבֵד** *impf.* A, to be heavy, weighty, rich; *niph.* to be honoured, glorified; *piel* to honour.

כָּבֵד *adj.* heavy, grievous.

כָּבָה to be quenched, extinguished.

כָּבוֹד *m.* honour, glory.

כֶּבֶשׂ *m.* lamb.

כַּד *f.* (5) jar, pitcher.

כֹּה *part.* thus, here, hither, now.

כהן *piel* to officiate as priest.

כֹּהֵן priest; *with* גָּדוֹל high priest.

כְּהֻנָּה *f.* priesthood.

כֹּחַ *m.* strength.

כּוֹכָב *m.* star, constellation.

כול to comprehend; *pilp.* to nourish, contain; *hiph.* הֵכִיל to contain, sustain.

כון to set in order; *niph. ptc.* נָכוֹן firm; *hiph.* to establish; **piel ptc.* מְכֻוָּן confirming.

כּוֹס *f.* cup.

כָּחַשׁ to be wanting, fail, deceive.

כִּי *part.* for, because, if; כִּי אִם except, but, only.

כֹּל, **כָּל־** all, the whole; *see* § 295.

כֶּלֶב *m.* dog; *pr. n.* Caleb.

כָּלָה to be finished, fail, faint; *piel* to finish, fulfil, consume.

כְּלִי *m.* vessel, instrument, jewel.

כלם *niph.* to be ashamed; *hiph.* הִכְלִים to shame, reproach.

כֵּן *part.* thus, so (*see* כְּ); *with prefixes,* לָכֵן therefore, עַל־כֵּן because of.

כַּנָּה *perhaps* stock; *see note, p.* 192 (*Ps.* lxxx. 16).

כִּנּוֹר *m.* harp.

***כְּנֶסֶת** *f.* synagogue, *from* כָּנַס to collect, *Esther* iv. 16.

כנע *niph.* to humble oneself, submit.

כָּנָף *c.* (*dual* כְּנָפַיִם) wing (*as of a bird*), skirt (*as of a garment*).

כִּסֵּא *m.* (*pl.* ־וֹת) throne.

כָּסָה *qal and piel* to cover, conceal; *pual* to be covered.

כָּסַח to cut down; *ptc. pass.* כָּסוּחַ.
כְּסִיל *m.* fool.
כָּסַף to desire, long after (לְ).
כֶּסֶף *m.* silver, money.
כַּעַס *m.* anger, grief.
*__כְּעַת__ *adv.* (עֵת) now.
כַּף *f.* (5) (*dual* כַּפַּיִם) palm of the hand, sole, scale (of a balance).
כְּפוֹר *m.* covered cup, vessel, hoar-frost.
כִּפֶּר to cover, expiate.
כֶּרֶם *c.* vineyard.
כֹּרֵם *m.* (*prop. ptc.*) a vinedresser.
כִּרְסֵם (*quadrilit.*) to ravage.
כָּרַע to bow, crouch; *hiph.* to depress, subdue.
כָּרַת to cut off; *with* בְּרִית to execute a covenant; *niph.* to fail.
כָּשַׁל to stumble; *ptc.* כּוֹשֵׁל weary, feeble.
כָּתַב to write, engrave.
כָּתַת to break in pieces, destroy.

ל

לְ *prep. pref.* to, at, in order to. *See* §§ 273, 289 c.
לֹא, **לוֹא** not; *see p.* 141.
לֵב, **לֵבָב** *m.* (*const.* לְבַב; *pl.* לִבּוֹת, לְבָבוֹת) heart.
לבב *niph.* to take heart, be bold *or* daring.
לְבַד alone; *generally with suffixes; see* בַּד, *and p.* 141.
לְבוּשׁ *m.* clothing, a garment.
לָבָן *adj.* white; *pr. n.* Laban.
לְבָנוֹן *pr. n.* (*generally with art.*) the 'White Mountain,' Lebanon.
לָבַשׁ *and* **לָבֵשׁ** *impf.* A, to put on clothing; *hiph.* to clothe. *See* § 277 c.
לֶהָבָה *f.* a flame.
לוּ *part.* if, Oh that; **לוּלֵא** (*where* לֵא *represents* לֹא) unless.
לָוָה to borrow; *niph.* to join; **piel* to accompany; *hiph.* to lend.
לוּן *and* **לִין** to pass the night, lodge; *niph.* נָלוֹן, *impf.* יִלּוֹן to complain, murmur (*perhaps from different roots*).
לוּץ to mimic, *hence* to scorn, *ptc.* לֵץ scorner; *hiph.* to interpret, mediate.
לָחַם *impf.* A, to consume, make war; *niph.* to contend in war (בְּ).
לֶחֶם *c.* bread; לֶחֶם הַפָּנִים Bread of the Presence, 'shew-bread.'
לָחַץ to oppress.
לָט *m.* (*ptc. of* לוּט to cover up) enchantment; בַּלָּט *as adv.* secretly, softly.
לַיִל *m.*, *also* לַיְלָה night; *the latter form often as adv.* by night.
לָכַד to capture.
לָכֵן, *see* כֵּן.
לָמַד to learn; *ptc.* לֹמֵד a learner, disciple; *piel* to teach.
לִמּוּד, *לִמֵּיד *m.* disciple.
לָעַג *qal and hiph.* to stammer, mock; *niph.* to use barbarous speech.
לָפַת to turn; *niph.* to turn oneself.
לָקַח *impf.* יִקַּח, *inf. const.* קַחַת, *imper.* קַח to take, receive, fetch. *See p.* 111 *f.*
לָקַט to gather, glean.
לָשׁוֹן *c.* tongue, language.

מ

מְאֹד *m.* power; *generally as adv.* very, exceedingly.
מֵאָה *f.* (*pl.* מֵאוֹת) a hundred. *See* §§ 266, 267.
מְאוּמָה (מְהוּמָה) *f.* anything.
מַאֲכָל *m.* food.

מאן *piel* to be unwilling, refuse.

מָאַס to despise.

מֵאֵת *double prep.* from with, from.

מַבּוּל *m.* flood ; *spec.* the Deluge.

מַבּוּעַ *m.* fountain.

מִגְדָּל *m.* tower.

מָגוֹר *m.* sojourning, pilgrimage ; *with suffix* מְגֻר־.

*מֵנִים *hiph. ptc.* (*as from* נום to be high-minded), exalting.

מְגִלָּה *f.* roll, book.

מָגֵן *m.* (5) shield.

מִגְעֶרֶת *f.* rebuke.

מִדְבָּר *m.* wilderness.

מָדַד to measure, apportion.

מִדָּה *f.* measure.

מַדּוּעַ *interrog. adv.* why? wherefore?

* מִדְרָשׁ *m.* study (*see* דָּרַשׁ).

מָה, מַה־, מֶה *interrog. part.* what? how? *often in compounds ; see* § 186.

מָהַר to hasten, hurry : *sometimes in adverbial idiom, as* 'they hasted, they forgot' = they soon forgot ; *mostly in piel* to make haste ; *niph.* to be hasty, rash.

מוֹאָב *pr. n.* Moab : *hence* מוֹאָבִי *m.* Moabite ; מוֹאָבִית *f.* Moabitess.

מוֹדָע *m.* (*from* יָדַע) acquaintance, kinsman.

מוט to totter ; *niph.* (נָמוֹט, *impf.* יִמּוֹט) to be moved.

מוֹלֶדֶת *f.* birthplace, native country.

מוּסָר *m.* discipline, instruction.

מוֹפֵת *m.* sign, wonder (יָפָה to shine).

מוֹצָא *m.* outgoing (יָצָא).

מור *niph. and hiph.* to change, alter.

מוֹרָא *m.* fear, reverence (יָרֵא).

מוֹרֶה *m.* teacher, former rain (יָרָה).

מושׁ to move, remove ; *hiph.* to put away, cease.

מוֹשָׁב *m.* seat, dwelling (יָשַׁב).

מות *perf.* מֵת ; *imperf.* יָמוּת to die ; *hiph.* to put to death.

מָוֶת *m.* (*const.* מוֹת) death.

מִזְבֵּחַ *m.* altar.

מְזִמָּה *f.* invention, device.

מִזְמוֹר *m.* Psalm ; *see p.* 186 *n.*

מְחִיר *m.* price.

מַחֲנֶה *c.* camp.

מֶחְקָר *m.* depth.

מָחָר *m.* morrow, time to come ; *as adv.* to-morrow, hereafter.

מַחֲשָׁבָה, מַחֲשֶׁבֶת *f.* thought, device.

מַטֶּה *c.* staff, tribe.

מִטָּה *f.* bed, couch.

מִטְפַּחַת *f.* mantle.

מטר *hiph.* הִמְטִיר to rain.

מָטָר *m.* rain (*pl.* ־וֹת).

מִי *interrog. pron.* who? *See* § 186.

מַיִם *m. plur.* (*const.* מֵי) waters, water (*sometimes with sing. verb*).

מֵישָׁרִים *pl.* upright, uprightness.

מָכַר to sell.

מֶכֶר *m.* price.

מָלֵא *impf.* יִמְלָא to fill.

מָלֵא *adj.* full : מְלֹא *subst.* fulness.

מַלְאָךְ *m.* messenger, angel.

מְלָאכָה *f.* work, ministry.

מִלָּה *f.* (*pl.* ־ִים) word.

מְלֵחָה *f.* saltness, barrenness.

מִלְחָמָה *f.* war.

מלט *niph.* to escape ; *piel* to cause to escape, deliver.

מָלַךְ to reign ; *hiph.* to make king.

מֶלֶךְ *m.* (4) king : מַלְכָּה *f.* queen.

מַמְלָכָה, מַלְכוּת *f.* kingdom, royalty.

מִמַּעַל *adv.* from above; *see p.* 140.

מִן, מִ־, מֵ, מִנִּי *prep.* from, *also sign of the comparative; see pp.* 51, 66, 143, 160.

*מְנָה (עַל־מְנָה) for the sake of.

מְנוּחָה *f.* rest, place of rest.

מִנְחָה *f.* a gift, offering.

מָנַע *impf.* A, to withhold.

מְנַצֵּחַ *m.* conductor of music, *in the titles to several Psalms; see p.* 186 *n.*

מְסוּכָה *f.* hedge.

מְסִלָּה *f.* road, path.

מִסְפֵּד *m.* grief, lamentation.

מִסְפָּר *m.* number.

מַעְגָּל *m.* path, track.

מָעַט to be few; **qal pass. ptc.* מָעוּט few, little.

מְעַט a little, a few; *as adj.* little, few; *as adv.* nearly, suddenly.

מֵעִים *m. pl.* bowels, womb.

מַעְיָן *m.* fountain.

מַעֲלָה *f.* ascent (*pl.* מַעֲלוֹת 'degrees,' *in the title of Psalms* cxx–cxxxiv).

מַעַן (*prop. subst.* purpose) *as particle,* because; לְמַעַן in order that.

מְעָרָה *f.* a cave.

מַעֲשֶׂה *m.* (עָשָׂה) work, workmanship.

מָצָא *impf.* יִמְצָא to find; *hiph.* to present, deliver up.

מִצְוָה *f.* commandment.

מִקְדָּשׁ *m.* sanctuary.

מִקְוֶה *m.* expectation, hope.

מָקוֹם *c.* (*pl.* ־וֹת) place.

מִקְרָא *m.* reading, *Scripture.

מַר *m.* (5) bitterness; *as adj.* מַר, מָרִים bitter.

מַרְאֶה *m.* sight, vision.

מַרְגְּלוֹת *f. pl.* (at) the feet (רֶגֶל).

*מַרְגָּלִית *f.* (*pl.* מַרְגָּלִיּוֹת) pearl.

מָרַד to rebel.

מָרָה to be bitter, rebellious, to disobey; *hiph.* to provoke, resist, rebel (בְּ).

מָרוֹם *m.* height.

מְרוּצָה *f.* course.

מֶרְחָק *m.* remoteness; מִמֶּרְחָק from afar.

מִרְמָה *f.* deceit.

מִרְמָס *m.* a down-trodden thing.

מֵרֵעַ *m.* friend.

מָרַר to be bitter; *hiph.* הֵמַר to make bitter, deal bitterly with (לְ).

מְשׂוּכָה *f.* a thorn hedge.

מָשַׁח to anoint.

מָשִׁיחַ anointed, the Messiah, Christ.

מָשַׁךְ to take hold of, draw.

מֶשֶׁךְ *m.* price.

מִשְׁכָּב *m.* bed.

*מִשְׁכַּחַת *f.* forgetfulness (שָׁכַח).

מִשְׁכָּן *m.* dwelling, tabernacle

מָשַׁל to rule, resemble.

מָשָׁל *m.* proverb, parable.

מִשְׁמֶרֶת *f.* charge, ordinance.

*מִשְׁנָה Mishna ('repetition,' *from* שָׁנָה).

מִשְׁעֶנֶת *f.* (4) staff.

מִשְׂפָּח *f.* oppression.

מִשְׁפָּחָה *f.* family.

מִשְׁפָּט *m.* judgment, right, custom.

מִשְׁקָל *m.* weight.

מָשַׁשׁ to touch, feel.

מֵת (*ptc. of* מוּת) dead; מֵתִים the dead.

*מָתוּן *adj.* deliberate.

מָתוֹק *adj.* sweet; *subst. m.* sweetness.

מִתַּחַת from below; *see p.* 140.

מָתַי *interrog. adv.* when?

מַתָּן *m.* gift, payment, recompense.

מָתְנַיִם *dual m.* loins.

מָתַק *impf.* A, to be sweet.

נ

נָא, נָא־ *particle appended, by way of supplication or exhortation,* I pray!

נָאָה *f.* pasture, habitation.

נָאַם to declare; *chiefly as qal pass. ptc. const.* נְאֻם ('said by') saith.

נָאַף to commit adultery.

נבא *niph.* נִבָּא to prophesy.

נְבוּאָה *f.* gift of prophecy.

נָבוֹן, *see* בִּין.

נבט *piel* נִבַּט; *hiph.* הִבִּיט to look.

נָבִיא *m.* prophet.

נָבֵל to wither, perish; *piel* to dishonour, lightly esteem.

נָבַע to flow, spring; *hiph.* הִבִּיעַ to utter.

נגד *hiph.* הִגִּיד to tell, make known (לְ).

נֶגֶד *m.* front; *generally as adv.* before, in the presence of; *with prefixes and suffixes.*

נְגִינָה stringed instrument, song; *pl. in titles of Psalms.*

נָגַע to touch.

נָגַף to smite, wound, kill; *niph.* to be defeated.

נָגַשׁ *impf.* to approach; *hiph.* הִגִּישׁ to bring near, offer, *as sacrifice.*

נָדַד *impf.* יִדֹּד *and* יִדַּד to flee, wander.

נָדַף to scatter, drive away.

נָדַר to vow; נֶדֶר *m.* a vow.

נהל *piel* נִהֵל to lead, tend.

נָהָר *m.* river, stream; נַהֲרַיִם the two rivers; *see* אֲרָם.

נוד (*as* נָדַד) to wander, shake, condole with; *ptc.* נָד a wanderer.

נָוֶה *m.* habitation.

נוּחַ to lie down, rest; *hiph.* הֵנִיחַ; *also* הִנִּיחַ to cause to rest, leave.

נוּס to flee, flee away.

נוּעַ to be shaken, to wander; *ptc.* נָע a fugitive.

נוּף to shake; *pilel* to wave (the hand), beckon.

נָחָה to guide, conduct; *especially in hiph.*

נְחֹשֶׁת, נְחוּשָׁה *f.* copper, brass.

נְחִילָה *f.* wind instrument; *pl. in title of Psalm* v.

נָחַל *impf.* A, to take possession of, inherit.

נַחַל *m.* water-course, brook, valley, shaft of a mine.

נַחֲלָה *f.* possession, inheritance.

נחם *niph.* נִחַם to be grieved, repent, to pity, comfort; *hithp.* to comfort oneself.

נָחָשׁ *m.* serpent.

נָטָה *impf.* יִטֶּה to stretch, stretch out, pitch (as a tent); *ptc. pass.* נָטוּי outstretched; *hiph.* (*imper. apoc.* הַט) incline, turn aside.

נָטַל to lift up, bear (as a burden), offer.

נָטַע *impf.* A, to plant; נֶטַע *m.* a plant.

נָטַשׁ to leave, forsake, scatter.

נכה *hiph.* הִכָּה; *impf.* יַכֶּה; *apoc.* יַךְ to smite, wound, kill.

נכר *hiph.* הִכִּיר to look upon, recognise, regard; *piel* נִכֵּר to acknowledge, *sometimes* to ignore, reject.

נָכְרִי *m.* stranger, foreigner; *fem.* נָכְרִיָּה.

נָסַג to shrink from; *hiph.* הִסִּיג to remove.

נסה *piel* to tempt; *hence* *נִסָּיוֹן *m.* temptation.

נָסַךְ to pour out, set.

נָסַע to depart, remove; *niph.* to be torn away; *hiph.* to transplant.

נָסַק to ascend: *in Sc. only* 1 *pers. sing. impf.* אֶסַּק.

נֹעַם *m.* pleasantness, beauty; *hence pr. n.* נָעֳמִי 'Naomi.'

נַעַר *m.* boy, servant; נַעֲרָה *f.* girl, maiden.

נָפַל to fall; *hiph.* throw down, overcome, cast (*as a lot*).

נֶפֶשׁ *f.* breath, soul, life, person.

נֹפֶת *f.* dropping ('distillatio').

נצב *niph.* נִצַּב to be set *or* appointed; *ptc.* נִצָּב set over, officer.

נֶצַח (*sometimes* נֵ־) *m.* perpetuity; *often with prep.* לָ certainly, entirely, for ever.

נצל *niph.* to be delivered, escape; *piel* נִצֵּל to deliver; *hiph.* to take away, rescue.

נָצַר to guard, watch, keep.

נֵצֶר *m.* a branch, shoot.

נָקָה to be pure, innocent; *piel* to hold guiltless, cleanse.

נָקִי *adj.* (*pl.* נְקִיִּם) innocent.

נָקַם to avenge; נָקָם *m.* vengeance.

נֵר *m.* a torch, lamp.

נָשָׂא *imperf.* יִשָּׂא; *inf. const.* שְׂאֵת; *imp.* שָׂא to lift up, take away, bear, forgive; *with* פְּנֵי to accept the person of; *niph.* to lift up oneself.

נשׂג *hiph.* הִשִּׂיג to reach, attain.

נָשָׁא *hiph.* הִשִּׁיא to deceive, beguile.

נָשַׁב to blow; *hiph.* to drive away.

נָשַׁם to gasp.

נְשָׁמָה *f.* breath, life.

נָשַׁק to kiss.

נֶשֶׁר *m.* (4) eagle.

נָתִיב *adj.* trodden; *subst. m.* path.

נָתַן *impf.* יִתֵּן; *inf. const.* תֵּת to give, ascribe, permit, place.

נָתַץ *qal or piel* to break down, destroy.

נתר *hiph.* הִתִּיר to loosen.

ס

סָבַב *impf.* יָסֹב *and* יִסֹּב to turn (*intrans.*), surround; *hiph.* to turn (*trans.*).

סָבִיב *m.* circuit; *as prep.* around.

סְבַךְ *m.* thicket.

סָבַל to carry, endure.

סְגוֹר *m.* refined gold (*because carefully stored*).

סָגַר to shut, shut up, store; *piel* to surrender.

סוּג to turn back; *hiph.* הִסִּיג to put away.

סוֹד *m.* a secret.

סוּךְ to pour out, anoint (נָסַךְ).

סוּס *m.* horse.

סוֹף *m.* end, result.

סוּפָה *f.* whirlwind, storm.

סוּר to turn aside, depart; *hiph.* to remove, take away.

סָחַר to travel; *ptc.* סֹחֵר merchant.

סְחֹרָה *f.* commerce; סַחַר *m.* merchandise, gain.

*סִיג *m.* a fence (*from* סוּג, *Song of Sol.* vii. 2).

סִינַי *pr. n.* Sinai.

*סיע *piel* סִיַּע to sustain.

סָכַךְ to cover, interweave; *hiph.* הֵסַךְ to protect (עַל, לְ).

סכר *niph.* to be shut.

סָלָה to tread, weigh; *pual* to be valued.

סֶלָה 'Selah,' a musical note (*perh.*

a 'pause,' *or* 'rest' *to the voices during symphony*).

סָלַח to forgive.

סֶלַע *m.* rock.

סָמַךְ to support.

סָמַר to stand erect (as hair).

סָעַד to uphold, sustain, comfort.

סְעָרָה *f.* a violent wind, tempest.

סַפִּיר *m.* sapphire.

ספף *hithp.* הִסְתּוֹפֵף to sit at the threshold (סַף).

סָפַר to write, reckon; *ptc.* סֹפֵר scribe; *piel* to declare.

סֵפֶר *m.* (4) a writing, book.

סָקַל to stone; *piel* to clear away stones.

סָרַף, *see* שָׂרַף.

סָתַר to conceal; *niph.* to be hidden; *hiph.* to hide, ignore, pardon.

סֵתֶר *m.* secret place; *as adv.* בַּסֵּתֶר secretly.

ע

עָב *c.* cloud.

עָבַד to serve, labour, worship, to render service in special ways, *as* to till (the ground).

עֶבֶד *m.* servant (of God or man).

עֲבֹדָה *f.* service, *especially* of God.

עֲבוּר ('result') *with prefix* בְּ, on account *or* for the sake of.

עָבַר to pass over, transgress; *hiph.* to cause to pass over, to offer.

עֵבֶר *m.* the other side: *as prep.* beyond.

עֶבְרָה *f.* wrath.

עִבְרִי *m.* a Hebrew; *f.* עִבְרִיָּה.

עֵגֶל *m.* calf; *f.* עֶגְלָה heifer.

עֲגָלָה *f.* wagon, chariot, cart.

ענן *niph.* to shut oneself up (from marriage).

עַד *subst.* (duration), *as* לָעַד for ever; *also as prep.* until, during; *often with pref. and suff.* עַד־אֲשֶׁר, עַד...אִם until.

עֵד *m.* witness, a witness.

עָדָה to tread, pass.

עֵדָה *f.* congregation.

עֵדוּת *f.* (*pl.* עֵדוֹת) precept, covenant, testimony.

עֵדֶן *m.* pleasure, Eden.

עָדַר to set in order, arrange; *niph.* to be cultivated.

עֵדֶר *m.* (4) flock.

עוּד to testify; *hiph.* הֵעִיד to call to witness, bear witness, protest.

עוֹד, עֹד again, as yet; בְּעוֹד awhile; מֵעוֹד ever since.

עָוָה to do wrong; *piel* to overturn.

עָווֹן, עָוֹן *m.* (2) sin, iniquity.

עוֹז, עֹז *m.* (5) strength, power.

עוֹל, עֹל *m.* (5) yoke.

עַוְלָה *f.* injustice, wickedness.

עוֹלֵל *m.* (עוּל to suck) a child.

עוֹלָם *m.* (2) duration, antiquity, eternity, *the world; *as adv.* לְעוֹלָם for ever, always.

עוּף to fly; *pil.* עוֹפֵף.

עוֹף *m.* bird, birds (*collective*).

עוּר to be astir *or* awake; *niph.* to be aroused; *hiph.* to arouse, awaken.

עִוֵּר *adj.* (*pl.* עִוְרִים) blind.

עָזַב to let go, forsake

עִזּוּז *adj.* mighty.

עָזַז to strengthen, prevail.

עזק *piel* עִזֵּק to dig.

עָזַר to help; *ptc.* עֹזֵר helper; עֶזְרָה *f.* help.

עָטָה to cover, fill (*as water-courses*).

עָטַר to surround; *piel* to crown; *see p.* 101.

עַיִט *m.* (*const.* עֵיט) bird of prey.

עַיִן *c.* (*const.* עֵין; *dual* עֵינַיִם) an eye, *or* spring.

עִיר *f.* city; *see p.* 62.

עַל *prep.* upon, above, in regard to; *often with suffixes, also with prefix,* מֵעַל from above.

עָלָה to ascend, grow, increase; *with* עַל to excel; *hiph.* הֶעֱלָה to cause to ascend, offer (*as sacrifice*).

עָלֶה *m.* (6) leaf.

עֶלְיוֹן the Most High.

עָלַם to be hidden; *hiph.* to conceal.

עַם, עָם *c.* (5) people.

עִם *prep.* with; *often with suffixes* (מ) *as* עִמָּדִי with me.

עָמַד to stand, abide; *hiph.* הֶעֱמִיד to establish, appoint.

עַמֹּנִי *m.* Ammonite.

עֵמֶק *m.* valley.

עֹמֶר *m.* (4), *pl.* עֳמָרִים sheaf (of corn); omer, *a measure.*

עָנָה (1) to answer, speak, sing.

עָנָה (2) to be humbled, afflicted.

עֲנָוָה *f.* humility.

עָנִי *or* **עָנָו** *adj.* afflicted, suffering, poor, meek.

עֳנִי *m.* affliction, misery.

ענן *poel* to use magic; *see p.* 88.

עָנָן *m.* a cloud.

עָנָף *m.* a branch.

עָפָר *m.* dust; *pl.* עֲפָרוֹת particles, nuggets.

עֵץ *m.* (3) a tree.

עָצַב to grieve, distress.

עֵצָה *f.* (יָעַץ) counsel, advice.

עָצוּם *adj.* strong, numerous.

עָצֵל *adj.* slothful.

עַצְלוּת *f.* sloth.

עָצַם *and* **עָצֵם** to be strong, numerous.

עֶצֶם *f.* bone, selfsame, self.

עֲצָרָה *or* **עֲצֶרֶת** *f.* assembly.

עָקֵב *m.* heel, end.

עֵקֶב *m.* consequence; *as part.* because, for the sake of.

עָקַר to uproot; *hence* *עִקָּר root.

עָר *m.* city (=עִיר); *also* enemy (=צַר).

עֶרֶב *m.* evening.

עֲרָבָה *f.* desert; *as pr. n. with art.* the Arabah.

ערה *piel* עֵרָה to uncover, lay bare.

עָרוּם *adj.* (naked, smooth), subtle, clever.

עָרַךְ to prepare, set in order, compare with; *hence* *עֲרִיכָה *f.* ordering.

עֵרֶךְ *m.* arrangement, estimation, price.

עֲרֵמָה *f.* heap (as of corn).

עַרְעָר *m.* heath, shrub.

עֹרֶף *m.* neck.

עֲרָפֶל *m.* thick darkness.

עָשׁ *m.* moth.

עָשָׂה to labour, work, do, make.

עָשִׁיר *m.* a rich man; *pl.* the rich.

עָשַׁק to oppress.

עֶשֶׂר *f.* **עֲשָׂרָה** *m.* ten; *pl.* עֶשְׂרִים twenty. *See* § 267.

עָשַׁר to be rich; *hiph.* הֶעֱשִׁיר to enrich, become rich.

עֵת, עֶת־ *c.* (5) *pl.* עִתִּים *or* עִתּוֹת time, season.

עַתָּה now.

עָתִיד *adj.* ready; לֶעָתִיד לָבוֹא reserved for the future.

עָתַק *impf.* A, to move, hasten from (מִן); *hiph.* to remove.

פ

פאר *piel* פֵּאֵר to adorn, glorify; *hithp.* to boast oneself (עַל against).

פָּגַע to reach to, meet; *hiph.* to make to meet, intercede.

פָּדָה to ransom, redeem.

פֶּה *m.* (*const.* פִּי; *see p.* 62) mouth.

פֹּה, פֹּו *adv.* here, hither.

פָּז *m.* refined gold.

פּוּר to disperse, scatter.

פָּחַד to fear; *hiph.* to cause to tremble.

פַּחַד *m.* fear, dread.

פִּטְדָה *f.* a precious stone; *perhaps* topaz.

פֶּלֶא *m.* a wonder, miracle, 'the Wonderful.'

פלא *niph.* to be distinguished.

פלג *niph.* to be divided.

פֶּלֶג *m.* channel, stream.

פָּלַט to escape; *piel and hiph.* to deliver.

פֶּלֶךְ *m.* staff, spindle.

פלל *hithp.* to intercede, pray.

פְּלֹנִי *with* אַלְמֹנִי a certain one.

פְּלִשְׁתִּים Philistines.

פֶּן־ *conj.* lest (*always with maqqeph*).

פָּנָה to turn, regard; *piel* to remove, clear the way; *hiph.* to turn back.

פָּנֶה *m.* (*plur.* פָּנִים, *const.* פְּנֵי) face, person, presence. *With prefixes* לְפָנִים formerly; לִפְנֵי in the sight *or* presence of, before; עַל־פְּנֵי towards, *etc.*

פְּנִינִים *pl. m.* corals *or* rubies.

פִּסֵּחַ *adj.* lame.

פָּעַל to work, perform (*poet. for* עָשָׂה), *qal only.* (*The verb from which the names of the conjugations are derived.*) *See* § 200.

פֹּעַל *m.* a work.

פַּעַם *c.* footstep, time of an act, *as* פַּעֲמַיִם twice; שֶׁבַע פְּעָמִים seven times, *etc.* *As adv.* now.

פָּקַד to visit, enquire after, take account of, *see pp.* 77 *sq.*; *niph.* to be visited (with evil), punished; *hiph.* to appoint, commit.

פִּקּוּדִים *pl. m.* statutes, precepts.

פַּר *m.* bull, bullock; פָּרָה *f.* cow, heifer.

פָּרַד to separate.

פָּרַח to blossom, break out.

פְּרִי *m.* fruit.

פָּרִיץ *adj.* violent.

פָּרַץ to break down, break forth.

פָּרַשׂ to spread, stretch forth.

פָּרַשׁ to distinguish, scatter; *pual* to be made clear.

פָּשַׁט to spread abroad, strip, invade.

פָּשַׁע to transgress, rebel.

פֶּשַׁע *m.* transgression, rebellion.

פִּשְׁתָּה *m.* flax, linen.

פַּת *f.* (5, *pl.* פִּתִּים) a morsel.

פָּתַח to open; *niph.* to be opened, begun, loosed; *piel* to loosen.

פֶּתַח *m.* opening, door, gate.

פֶּתִי *m.* simple, foolish one.

צ

צֹאן, צאֹן *c.* sheep, flock.

צָבָא *m.* (*pl.* צְבָאוֹת) host, army, *as in the title* Jehovah, God of Hosts ('Sabaoth').

צָבַט to reach.

צָבַר to heap up, gather.

צִבֻּר *m. pl.* צִבֻּרִים heap (2 *Ki.* x. 8), *congregation.

צֶבֶת *m.* handful.

צַד *m.* (5) side; מִצַּד beside.

צַדִּיק just, righteous.

צָדַק *impf.* A, to be just, act justly, be reckoned just, *piel*; *hiph.* to justify.

צֶדֶק *m.* righteousness.

צְדָקָה *f.* justice, righteousness.

צוה *piel* צִוָּה to command, ordain.

צוּף *m.* honeycomb (*from* צוּף to flow).

צוּק to pour out, melt.

צוּר *m.* rock.

צָחַק to laugh; *piel* to mock, sport.

צִיָּה *f.* dry *or* solitary place.

צִיּוֹן *f.* (citadel) Zion.

צֵל *m.* (5) shadow, shade.

צלח *and* צָלֵחַ to cross, as a river, to prosper; *hiph.* to make to prosper, to be prosperous.

צָלַל to tingle (of the ear); to quiver (of the lips).

צֶלֶם *m.* shadow, image.

צַלְמָוֶת deep darkness. *See p.* 188 *note, v.* 4.

צֶלְצָל *m.* (*const.* צִלְצַל) a cymbal.

צָמֵא to thirst.

צִמָּאוֹן *m.* a thirsty place.

צָמַח *impf.* A, to flourish; *hiph.* to cause to grow.

צֶמֶר *m.* wool.

*צְנִיעוּת *f.* humility, reverence (צָנַע to be humble).

צַעַד *m.* a step.

צָעַק *impf.* A, to cry out, summon.

צְעָקָה *f.* a cry.

צָפָה to watch; *ptc.* צוֹפֶה watchman.

צָפוֹן c. the north, as if the 'hidden' *or* dark quarter (צָפַן).

צִפּוֹר c. a small bird, sparrow.

צָפַן to hide, lay up.

צַר, צָר *m.* (5) enemy.

צָרָה *f.* sorrow, distress.

צָרַע to be stricken with leprosy; *qal pass. ptc.* צָרוּעַ *and pual ptc.* מְצֹרָע leper.

צָרַף to refine, as metals; *qal pass. ptc.* צָרוּף pure.

צָרַר to straiten; *often impers. as* צַר לִי 'There is distress to me'; I am in trouble; *ptc.* צֹרֵר adversary.

ק

קבל *piel* קִבֵּל to receive, accept.

קָבַץ to assemble, gather together.

קָבַר to bury.

קֶבֶר *m.* burying-place, sepulchre.

קָדַד *impf.* יִקֹּד to bow down.

קָדוֹשׁ *adj.* holy, sacred, pure.

קֶדֶם *m.* front: *as adv.* before (in place); the east; קֵדְמָה (ה *local*), eastward.

קָדְקֹד *m.* the crown of the head.

קדשׁ *and* קָדֵשׁ to be holy; *niph.* to be sanctified; *piel* to hallow, sanctify; *hiph.* to dedicate, sanctify.

קֹדֶשׁ *m.* holiness; קֹדֶשׁ קָדָשִׁים the Holy of Holies.

קַו *or* קָו *m.* (5) a measuring line; *perhaps* a chord (music).

קָוָה to expect, hope; *piel* wait for *or* upon.

קוֹל *m.* voice, sound; קוֹל יהוה *and* קֹלוֹת thunder.

קוּם to arise, stand; *hiph.* to raise; *piel* קִיֵּם to confirm.

קוֹמָה *f.* stature, height.

קוּץ *hiph.* הֵקִיץ to awake.

קוֹשׁ to ensnare.

קָטַל to slay; *Job* xiii. 15, xxiv. 14; *Ps.* cxxxix. 19 *only* (*often used as a paradigm of the strong verb*).

קָטֹן *adj.* (*plur.* קְטַנִּים) small.

* קַיָּם firm, steadfast (קוּם).

קַיִץ *m.* summer, summer fruit.

קָלִי *m.* parched corn.

קָלַל to be diminished, lightly regarded, unworthy (*hence qal* light); *piel* to revile.

* קַלְקָלָה *f.* misfortune.

קֵן *m.* (5) nest, chamber.

קנא *piel* to be jealous (לְ for; בְּ of).

קָנָה to acquire, purchase.

קָנֶה *m.* reed, stalk, reeds (*collective*).

קִנְיָן *m.* possession, wealth.

קֵץ *m.* (5) end, limit.

קָצֶה *m.* end, extremity, border.

קָצִיר *m.* harvest, foliage, bough.

קָצַף to be angry; *hiph.* to provoke to wrath.

קָצַץ to cut up, *or* off.

קָצַר to reap; *ptc.* קֹצֵר reaper.

קָצֵר short (*i. e.* 'cut off').

קָצָת *f.* extreme part, a part.

קָרָא *impf.* יִקְרָא to call, cry, call upon; *also* to come upon, meet.

קָרַב *and* קָרֵב *impf.* A, to draw near, approach.

קֶרֶב *m.* the midst; *as prep.* among; *often with prefixes* בְּ *or* מִן.

קָרָה to meet, happen.

קָרוֹב *adj.* near (in time, place, *or* association).

קֶרֶן *f.* (*dual* קַרְנַיִם) horn; *often metaph. for* power.

קֶשֶׁת *c.* a bow.

ר

רָאָה *impf.* יִרְאֶה to see; *niph.* to be seen, appear; *hiph.* הֶרְאָה, *impf. apoc.* יַרְא to show.

רְאֵם *m.* a wild ox, buffalo.

רָאמוֹת *f. pl.* heights, *also* coral (as high-priced).

רֹאשׁ *m.* (*pl.* רָאשִׁים) head, summit.

רִאשׁוֹן former, first; *also as adv.* formerly.

רַב *adj.* (5) much, many, great; **as subst.* master, 'Rabbi.'

רָבַב to become many.

רְבָבָה *f.* (*pl. const.* רִבְבוֹת) a great multitude, myriad.

רָבָה to be abundant; *hiph.* to multiply.

רָבַץ *impf.* A, to crouch, lie down; *hiph.* to cause to lie down.

רֶגֶל *c.* (*dual* רַגְלַיִם) foot.

רָדַף to follow, pursue, persecute.

רֹב, רוֹב *m.* a multitude, abundance; לָרֹב abundantly.

רָוָה to be satisfied.

רוּחַ *c.* (*pl.* רוּחוֹת) breath, spirit.

רְוָיָה *f.* abundance.

רוּם to be high, proud; *pil.* רוֹמֵם *and hiph.* הֵרִים to lift up, exalt.

רוּץ to run; *ptc.* רָץ courier.

רוּק *hiph.* הֵרִיק to empty, draw (a sword).

רוּשׁ to be poor; *ptc.* רָשׁ poor.

רזן to be weighty; *ptc.* רֹזֵן prince, ruler.

רָחַב to be enlarged; *hiph.* to enlarge, open.

רָחָב *adj.* large, wide.

רֹחַב *m.* breadth, extent.

רַחוּם *adj.* merciful.

רָחוֹק *m.* distance; *as adj. or adv.* far; *often with prep. pref.* afar, from afar.

רִחַם *piel* to pity, have mercy on (*acc.*); *pual* רֻחַם to obtain mercy.

רַחַם *m.; in pl.* compassion.

רֶחֶם *c.* (4) womb.

רָחַץ *impf.* A, to wash.

רָחַק to be distant; **hithp.* to keep oneself far from (מִן).

רִיב to dispute, contend with (אֵת).

רֵיקָם *adv.* emptily, without cause.

רָכַב *impf.* A, to ride.

רָמָה *or* רָמוֹת *f.* height.

רָנַן *impf.* יָרֹן to sing, shout; *piel* to cry out, rejoice in (בְּ).

רַע *adj.* wicked, evil; *as subst.* wickedness, evil (man *or* thing).

רֵעַ *m.* a friend, companion.

רָעֵב *impf.* A, to be hungry.

רָעָב *m.* hunger, famine.

רַעַד *m. and* רְעָדָה *f.* trembling.

רָעָה to feed (*trans. or intrans.*), rule; *ptc.* רֹעֶה shepherd.

רָעַם *impf.* A, to roar; *hiph.* to thunder.

רָעַע (1) to break in pieces.

רָעַע (2) to be evil; *hiph.* to do evil.

רָעַשׁ to shake; *hiph.* to cause to shake.

רָפָא to heal; *ptc.* רֹפֵא physician.

רָפָה to hang down, become weak; *hence* רָפֶה weak (*name of a Massoretic sign*).

רָצָה to be pleasant with, favourable to, enjoy.

רָצוֹן *m.* approbation, good pleasure, will.

רַק (*prop. subst.* 'leanness') *adv.* only, except.

רָקַד to leap; *hiph.* to make to leap.

רָקִיעַ *m.* expanse, 'firmament' (רָקַע to beat out, spread abroad).

רֵשׁ *qal imper. of* יָרַשׁ.

רָשַׁע *impf.* A, to act wickedly; *hiph.* to condemn.

רָשָׁע *adj.* wicked.

שׂ

שְׂאֵת (*inf. const. of* נָשָׂא, *as subst.*) acceptance.

שָׂבַע, שָׂבֵעַ to be filled, satisfied; *hiph.* to satisfy.

שָׂדֶה *m.* field, land; (*poet.* שָׂדַי).

שׂוּם *or* שִׂים to place, set: *with* לֵב heart, *expressed or understood*, to consider (לְ); *hiph.* to regard, observe.

שׂוּשׂ *or* שִׂישׂ to rejoice, exult in (בְּ).

שְׂחוֹק *m.* merriment.

שָׂחַק to mock, laugh; *piel* to laugh, play, rejoice.

שִׂיב to be grey-haired.

שֵׂיבָה *f.* grey hairs, old age.

שִׂיחַ to meditate, converse.

*שִׂיחָה *f.* converse.

שָׂכַל to be wise, skilful; *hiph.* to teach; *ptc.* מַשְׂכִּיל instructive, *as in titles to several Psalms.*

שָׂכַר *impf.* A, to hire, bribe.

שַׂלְמָה *or* שִׂמְלָה *f.* a garment, raiment.

שָׂמַח *and* שָׂמֵחַ to be glad, rejoice; *piel and hiph.* to gladden.

שָׂנֵא *impf.* יִשְׂנָא to hate; *ptc.* שֹׂנֵא enemy.

שְׂעִפִּים *pl. m.* visions (*lit.* 'branches,' *from* סָעַף; *see Isa.* x. 33).

שָׂעַר to shudder.

שַׂעֲרָה *f.* hair.

שְׂעֹרָה barley (plant); שְׂעֹרִים barley (grain).

שָׂפָה *f.* (*dual* שְׂפָתַיִם) lip.

שַׂר *m.* (5) prince; שָׂרָה *f.* princess ('Sarah').

שְׂרוֹךְ *m.* thong, shoe-tie.

שָׂרִיגִים *pl. m.* shoots *or* branches (of the vine).

שָׂרַף to burn.

שְׂרָפִים ('burning ones') *attendants on the heavenly throne*, seraphim, *Isa.* vi; *also* fiery serpents, *Num.* xxi.

שֹׂרֵק *m.* a choice vine.

שׁ

שֶׁ·, שַׁ· *as prefix; see* § 297 *f.*

שָׁאַב *impf.* A, to draw water.

שְׁאוֹל *c.* 'Sheol,' the grave, the unseen world.

שָׁאַל *and* שָׁאֵל to ask, desire.

שָׁאַר to be left over; *hence* שְׁאֵרִית *f.* residue.

שָׁבָה to take captive.

שֵׁבֶט *and* שֵׁבֶט *c.* (4) staff, rod, sceptre, tribe.

שִׁבֹּלֶת *f.* ear of corn.

שָׁבַע to make oath; *niph.* to swear; *hiph.* to bind by oath, adjure.

שֶׁבַע *f.*, שִׁבְעָה *m. num.* seven; *pl.* שִׁבְעִים seventy. *See p.* 135.

שָׁבַר to break in pieces, 'shiver.'

שֶׁבֶר *m.* corn.

שָׁבַת to cease, rest (מִן); *hiph.* to deprive one (לְ) of.

שַׁבָּת *c.* Sabbath.

שַׁדַּי Almighty, 'Shaddai'; *a Divine name.*

שֹׁהַם *m.* the onyx *or* beryl.

שָׁוְא *m.* vanity, falsehood, guilt.

שׁוּב to turn; *often adverbial, as* 'I will return and do' = 'I will do again'; *hiph.* הֵשִׁיב to restore, requite.

שׁוּף to bruise, shatter.

שׁוֹפָר *m.* trumpet.

שׁוּר *or* שִׁיר to sing.

שׁוּת *sometimes* שִׁית to lay, set, appoint, make.

שָׁזַף to behold keenly.

שָׁחָה to bow oneself; *hithp.* הִשְׁתַּחֲוָה to worship.

שַׁחַל *m.* lion.

שַׁחַץ *m.* fierceness, pride.

שָׁחַק to crush.

שׁחת *niph.* נִשְׁחַת to be corrupt; *piel and hiph.* to corrupt, destroy.

שִׁיר *m.*, שִׁירָה *f.* singing, a song.

שַׁיִת *m.* thorns.

שָׁכַב *impf.* A, to lie down, sleep.

שָׁכַח *impf.* A, to forget.

שׁכם *hiph.* הִשְׁכִּים to arise (in the morning), *hence* to do (anything) earnestly.

שְׁכֶם *in pause* שֶׁכֶם *m.* shoulder ('Shechem').

שָׁכֵן *and* שָׁכַן to abide, dwell.

שָׁכֵן *m.* inhabitant, neighbour.

* שֶׁל (אֲשֶׁר לְ) *prep.* of (*sign of gen.*).

* שֶׁלֹּא (אֲשֶׁר *with neg.*) without.

שֶׁלֶג *m.* (4) snow.

שָׁלוֹם *m.* (2) peace, prosperity: *used as a form of greeting.*

שָׁלַח *impf.* יִשְׁלַח to send, put forth (as the hand); *piel* to send away, cast out, reach forth.

שֻׁלְחָן *m.* table; *from* **שָׁלַח** to send, spread out.

שׁלך *hiph.* to cast off, expel; *hoph.* **הָשְׁלַךְ** *or* **הֻשְׁלַךְ** to be cast out, destroyed.

שָׁלַל *inf.* **שֹׁל** to scatter, plunder.

שָׁלָל *m.* (spoil) gain.

שָׁלֵם *or* **שָׁלַם** *impf.* A, to be at peace, be ended; *piel* to complete, restore, recompense; *hiph.* to make peace with, make an end.

שָׁלַף to draw (as a sword), draw off (as a shoe).

שָׁלשׁ *f.* (*const.* **שְׁלשׁ**, **שְׁלֹשׁ**), **שְׁלֹשָׁה** *m.* (*const.* **שְׁלֹשֶׁת**) *num.* three; *see p.* 134; **שִׁלְשׁוֹם** the day before yesterday; **תְּמוֹל שִׁלְשׁוֹם** ('yesterday (and) the day before') formerly; **שְׁלֹשִׁים** thirty.

שָׁם *adv.* there, thither; **שָׁמָּה** thither; **מִשָּׁם** thence; *see p.* 140.

שֵׁם *m.* name.

שׁמד *hiph.* **הִשְׁמִיד** to destroy.

שָׁמַיִם *m. pl. of* **שָׁמַי** heaven, the sky, *meton. for God.

שָׁמִיר *m.* briar.

שָׁמֵם to be desolate, astonished.

שֶׁמֶן *m.* fatness, oil.

שְׁמֹנֶה *f.*, **שְׁמֹנָה** *m. num.* eight; **שְׁמֹנִים** eighty. *See p.* 134.

שָׁמַע *also* **שָׁמֵעַ**, *impf.* **יִשְׁמַע** to hear, hearken (**בְּ**); *hiph.* to inform, signify, proclaim; ***שְׁמִיעָה** hearing.

שֵׁמַע *m.* rumour, fame.

שֶׁמֶץ *m.* a whisper, hint.

שָׁמַר to keep, watch, preserve; *niph.* to take heed.

שֶׁמֶשׁ *c.* (4) the sun.

שֵׁן *c.* (5) tooth.

שָׁנָה *f., pl.* **ים־** *and* **ות־** a year.

שֵׁנָה *f.* sleep.

שְׁנַיִם *m.* (*const.* **שְׁנֵי**), **שְׁתַּיִם** *f.* (*const.* **שְׁתֵּי**) *num.* two. *See* § 265 (a).

שָׁסַע to cleave, divide.

שַׁעַר *m.* (4) gate.

שַׁעֲשֻׁעִים *pl. m.* delights.

שִׁפְחָה *f.* handmaid.

שָׁפַט to judge; *ptc.* **שׁוֹפֵט** judge *or* ruler.

שָׁפֵל *impf.* A, to be low; *hiph.* to lay low, humble.

שׁקה *hiph.* **הִשְׁקָה** *impf. apoc.* **יַשְׁקְ** to give to drink, to water (the ground).

שָׁקַט to rest, be silent, cease from action.

שָׁקַל to weigh, estimate, pay.

שֶׁקֶל *m.* (4) shekel, weight *or* coin.

שָׁקַר to deceive (with **לְ**).

שֶׁקֶר *m.* (4) deceit, falsehood.

שִׁרְיֹן *m.* ('coat of mail') Sirion (Mount Hermon).

שָׁרַץ to swarm.

שׁרשׁ *hiph.* to cause to take root, to strike root.

שֹׁרֶשׁ *m.* (4) root.

שׁרת *piel* **שֵׁרֵת** to attend upon, minister to (*acc. or* **לְ**); **שָׁרֵת** ministry; *ptc.* **מְשָׁרֵת** minister, attendant.

שֵׁשׁ *f.* **שִׁשָּׁה** (*const.* **שֵׁשֶׁת**) *m. num.* six. *See p.* 269. **שִׁשִּׁי** *m.*, **שִׁשִּׁית** *f.* a sixth part; **שִׁשִּׁים** sixty.

שֵׁשׁ *m.* fine linen.

שָׂשׂוֹן *m.* gladness.

שָׁתָה *impf.* **יִשְׁתֶּה**, *apoc.* **יֵשְׁתְּ** to drink.

שָׁתַל to plant.

ת

תֵּבָה *f.* ark (of Noah, of Moses).

תְּבוּאָה *f.* increase, fruit.

תְּבוּנָה *f.* understanding (בִּין).

תֵּבֵל *f.* the world, habitable earth.

תְּהוֹם *c.* the deep, abyss.

תָּהֳלָה *f.* folly.

תְּהִלָּה *f.* praise (תְּהִלִּים, *תִּלִּים the Book of Psalms).

תּוֹדָה *f.* thanksgiving.

תָּוֶךְ *m.* (*const.* תּוֹךְ) the midst, *often with pref. prepositions, as* בְּתוֹךְ in the midst of, *etc.*

תּוֹכַחַת *f. pl.* תּוֹכָחוֹת reproof, argument, correction (יָכַח).

תּוֹלְדוֹת *f. pl.* generations.

תּוֹעֵבָה *f.* abomination.

תּוּר to explore, spy out.

תּוֹרָה *f.* (יָרָה) law, the Law.

תְּחִלָּה *f.* beginning.

תְּחִנָּה *f.* favour, supplication.

תַּחַת (*properly subst.* 'depression') *as adv. or prep.* beneath, instead of; *often with suffixes; see p.* 144.

תַּכְלִית *f.* limit, perfection.

תָּכַן to adjust; *piel* to weigh, measure.

תָּלָה to hang.

תְּלִי *m.* quiver (as hung).

*תַּלְמוּד *m.* study, 'Talmud' (לָמַד).

תַּלְמִיד *m.* scholar.

תְּמוֹל *adv.* yesterday; *see* שָׁלשׁ.

תְּמוּרָה *f.* exchange.

תָּמִיד *m.* perpetuity; *as adv.* perpetually.

תָּמִים *adj.* complete, perfect; *subst. m.* uprightness; *as adv.* uprightly.

תָּמַךְ to hold, uphold.

תָּמַם to complete, perfect; to be whole or upright; *hiph.* to make perfect, cease.

תעב *niph.* to be abominable, abhorrent; *piel* to abhor; *hiph.* to do abominably.

תָּעָה to wander, err, go astray.

תְּעוּדָה *f.* attestation, custom.

תַּעֲלֻמָה *f.* hidden thing.

תַּעֲנֻג *m.* luxury.

תִּפְאָרָה, תִּפְאֶרֶת *f.* beauty, glory.

תִּפְלָה *f.* folly, impiety.

תְּפִלָּה *f.* prayer.

תִּקְוָה *f.* expectation, hope.

תְּקוּפָה *f.* orbit, circuit.

תַּרְדֵּמָה *f.* deep sleep.

תְּרוּעָה *f.* clang, shout.

תְּשׁוּבָה *f.* return, answer, *repentance.

II. ENGLISH-HEBREW.

For Proper Names, see p. 308.

Where necessary, the declension of Nouns is indicated, especially in 4 and 5, with the characteristic short vowel. For the rest, see Paradigms, pp. 264–272.

abide, to, יָשַׁב (to sit, remain); שָׁכַן (to dwell); עָמַד (to stand).

abomination, תּוֹעֵבָה.

accept, to, רָצָה; acceptance, רָצוֹן.

account, to, חָשַׁב.

add, to, יָסַף *often with infinitives to denote repetition, Thus,* 'doing a thing again' *is in Heb.* 'adding to do it.'

adversary, צַר (5, *pl.* צָרִים); (צָרַר to bind, persecute).

afar, רָחוֹק (*adj. used as adv.*).

afflicted, to be, עָנָה; *in piel and hiph.* to afflict, oppress; afflicted, *adj.* עָנִי; affliction, עֳנִי *m.*

after, אַחַר *adv. and prep.*

again. *See* add, to.

all, כֹּל, כָּל־.

alone, לְבַד *from* בַּד (5) separation (בָּדַד).

altar, מִזְבֵּחַ.

always, תָּמִיד.

amaze, to, הֵשֵׁם, *hiph. of* שָׁמֵם.

ambush, to lay, אָרַב; ambush, *subst.* מַאֲרָב.

among, בֵּין between; בְּתוֹךְ in the midst of.

angel, מַלְאָךְ messenger; *const.* מַלְאַךְ.

anger, כַּעַס vexation, irritation; אַף (5) wrath; זַעַם indignation.

announce, to, הִגִּיד, *hiph. of* נגד.

anoint, to, דִּשֵּׁן *piel;* מָשַׁח; anointing, מִשְׁחָה.

anointed, the, מָשִׁיחַ (Messiah).

another, אַחֵר.

appear, to, רָאָה (to see), *niph.*

arise, to, קוּם; *hiph.* to arouse.

ark, תֵּבָה (of Noah, of Moses); אָרוֹן (of the Covenant).

arm, זְרוֹעַ (*pl.* זְרוֹעִים *or* זְרוֹעוֹת).

ascend, to, עָלָה *qal and hiph.*

assembly, קָהָל.

astonished, to be, שָׁמֵם; *pilel ptc.* מְשׁוֹמֵם astonished.

attempt, to, נסה; *piel* נִסָּה.

authority, תֹּקֶף, מֶמְשָׁלָה.

avenge, to, נָקַם; avenger, גֹּאֵל, מִתְנַקֵּם.

awake, to be, קִיץ, יָקַץ *hiph.*; עוּר *in hiph.* to awaken.

awful, נוֹרָא, *niph. ptc. of* יָרֵא.

base, שָׁפָל *adj.*; baseness, שִׁפְלוּת.

battle, מִלְחָמָה.

be, to, הָיָה. *See p.* 127.

beast, בְּהֵמָה (generally of cattle); חַי living thing.

because, כִּי.

become, to, הָיָה לְ.

bed, מִטָּה.

before, טֶרֶם (*in time*); נֶגֶד (*in space*); לִפְנֵי.

beginning, רֹאשׁ, תְּחִלָּה.

behalf of, on, עַל, בְּעַד.

behold! הֵן, הִנֵּה.

beloved, יָדִיד, דּוֹד, *or ptc. pass. qal of* אָהַב.

between, בֵּין (*often with suffixes*).

blameless, נָקִי; to be blameless, נָקָה *niph.*

bless, to, בָּרַךְ (to kneel), *in pass. ptc. qal, but generally in piel. In hithpael,* to bless *or* congratulate oneself.

blessed, to make, אשׁר; *piel* אִשֵּׁר.

blessednesses (of), אַשְׁרֵי *in the phrase* 'blessed are' *as Ps.* i. 1.

blessing, בְּרָכָה (*const.* בִּרְכַּת).

blood, bloodshed, דָּם (*const.* דַּם; *plur.* דָּמִים, *const.* דְּמֵי).

blow, to, נָפַח, נָשַׁף; תָּקַע to blow a trumpet.

bonds, מוֹסֵרִים.

book, סֵפֶר (4 ס). *See p.* 60.

bow, a, קֶשֶׁת (4 ק).

bow down, to, שָׁחָה; *hithp.* הִשְׁתַּחֲוָה.

bread, לֶחֶם (4 ל).

break in pieces, to, שָׁבַר; נָפַץ *spec. piel.*

breath, נְשָׁמָה, רוּחַ (spirit).

bright, brightly, בָּהִיר.

bring, to, הֵבִיא, *hiph. of* בּוֹא to come; קָרַב *in hiph.*

bring back, to, הֵשִׁיב, *hiph. of* שׁוּב to turn.

bring forth, to, יָלַד (of birth); הוֹצִיא, *hiph. of* יָצָא (to go out).

brother, אָח, *p.* 62.

burn, to, בָּעַר.

burnt-offering, עוֹלָה.

bury, to, קָבַר.

buy, to, קָנָה; שָׁבַר to buy food.

by, בְּ; בְּיַד by means of; אֵצֶל near.

call, to, קָרָא.

captain, נָגִיד, שַׂר (5, *pl.* שָׂרִים).

carry away, to, גָּלָה, שָׁבָה (to take away as captive).

cattle, בְּהֵמָה (beast); *also* מִקְנֶה (possession).

cause, דָּבָר (word, matter); רִיב (matter of contention).

cease, to, חָדַל, שָׁבַת.

cedar, אֶרֶז (4 אַ).

censer, מַחְתָּה.

change, to, חָלַף.

charge (trust committed), מִשְׁמֶרֶת.

chastening, מוּסָר.

child, יֶלֶד offspring (4 יַ); בֵּן son; בְּנֵי יִשְׂרָאֵל children of Israel.

choose, to, בָּחַר; בָּחִיר chosen one.

circuit, תְּקוּפָה, גְּבוּל border.

city, עִיר, *see p.* 62; קִרְיָה.

clean, טָהוֹר. *See* pure.

cleanse, to, טִהֵר *piel.*

clothe, to, לָבַשׁ.

cloud, עָנָן, עָב (*pl.* עָבִים), שַׁחַק *collective.*

column, עַמּוּד, תִּמָרָה.

come, to, בּוֹא.

come before, to, קִדֵּם *piel.*

come near, to, קָרַב.

come up, to, עָלָה.

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upon, entrust שׂוּם.

iph. ; סָבַב.

קָהָל.

בִּי.

petuity).

or hiph. ; יָשַׁב

niph. of דָּכָה.

(4 י), a tent-

יָעַץ).

earth (4 א);

ield.

יָצַר to form or

sand) אַרְמוֹנִי.

(to call) ; שָׁוַע

lp).

ךְ).

daughter, בַּת. see p. 62.

day, יוֹם, see p. 62 ; יוֹמָם daily.

deal justly, to, עָשָׂה *with* מִשְׁפָּט *or* צְדָקָה.

death, מָוֶת *const.* מוֹת. *See* to die.

deceitful, אַכְזָב (disappointing); בֹּגֵד *ptc.* (untrustworthy).

declare, to, הִגִּיד *hiph.* (נגד to be in front).

deed, מַעֲשֶׂה.

delight, to, חָפֵץ.

deliver, to, הִצִּיל, *hiph.* (*passive by niphal*) *of* נצל.

departure, מוֹצָא, צֵאת (יָצָא).

depth, מְצוּלָה, תְּהוֹם, עֹמֶק.

descend, to, יָרַד, *hiph.* הוֹרִיד to let down.

desire, to, אָוָה *piel and hithp.*; חָמַד.

desire, *subst.* תַּאֲוָה, חֶמְדָּה.

destroy, to, אָבַד ; שִׁחֵת *piel*; הִשְׁחִית *hiph.* (שחת).

destruction, אֲבַדּוֹן, אֵיד.

die, to, מוּת, *hiph.* (הֵמִית) to put to death ; מֵתִים the dead.

disgrace, to, נִבֵּל *in piel.*

distress, *subst.* צָרָה.

do, to, עָשָׂה, פָּעַל.

do evil, to, חָטָא (to sin); רָעַע *hiph.*

draw near, to, קָרַב.

draw out, to, אָרַךְ, *hiph.* to lengthen; מָשַׁךְ (to draw towards).

dream, to, חָלַם ; a dream, חֲלוֹם.

dry land, חָרָבָה.

dung, דֹּמֶן ; dunghill, מַדְמֵנָה.

dust, עָפָר.

dwell, יָשַׁב (to sit down) ; גּוּר (to sojourn).

ear, the, אֹזֶן ; *dual* אָזְנַיִם, *hence hiph.* הֶאֱזִין to give ear.

earth, אֶרֶץ, אֲדָמָה ground ; תֵּבֵל the inhabited earth.

eat, to, אָכַל.

end, קֵץ (5 קֵ) latter part, אַחֲרִית.

end, to, כָּלָה *transitive and intrans.*

endure, to, יָכֹל to be able ; עָמַד to stand (firmly).

enemy, אֹיֵב, *qal ptc. of* אָיַב to hate.

enlighten, to, הֵאִיר, *hiph. of* אוֹר.

envy, to, קִנֵּא, *piel of* קנא; envy, *subst.* קִנְאָה.

escape, to, נִמְלַט (to be smooth); *niph. of* מלט to be smooth.

establish, to, הֵכִין, *hiph. of* כּוּן; הֵקִים, *hiph. of* קוּם.

even, *conj.* גַּם, אַף; even to, עַד.

evening, עֶרֶב (4 עֶ).

ever, for, לָנֶצַח; for ever and ever, עוֹלָם וָעֶד.

every, כָּל־ *from* כֹּל all, the whole. *See p.* 161.

evil, רַע *m.*; רָעָה *f.*

exalt, to, רוּם (to be high), *pil.* רוֹמֵם, *hiph.* הֵרִים.

excellent, to be, שָׂגַב *in niph.*

excellent, אַדִּיר, יֹתֵר.

exult, to, גּוּל.

eye, an, עַיִן, *const.* עֵין, *dual* עֵינַיִם.

face, פָּנִים, *pl. of* פָּנֶה; *const.* פְּנֵי.

fail, to, אָבַד to perish; כָּלָה to come to an end.

faithfulness, אֱמוּנָה.

fall, to, נָפַל.

falsehood, שֶׁקֶר (4).

father, אָב, *p.* 62.

fear, to, יָרֵא, פָּחַד.

fearful, יָרֵא.

fiery, *say* of fire, אֵשׁ.

fight, to, לָחַם (to devour).

fill, to, מָלֵא.

find, to, מָצָא.

finish, to, כָּלָה.

fish, *subst.* דָּג, *pl.* דָּגִים.

flame, לַהַב, לֶהָבָה.

flee, to, בָּרַח, נוּס.

flesh, בָּשָׂר.

flock, עֵדֶר herd (4 עֶ); צֹאן sheep.

flood, מַבּוּל (the Deluge); נָהָר.

flow, to, זוּב, נָזַל.

follow, to, רָדַף.

food, אֹכֶל (4 אָ).

fool, foolish; אֱוִיל (wicked); כְּסִיל (unwise); נָבָל (worthless).

foot, רֶגֶל (4 רַ).

forget, to, שָׁכַח.

forsake, to, עָזַב.

fourfooted, הֹלֵךְ עַל אַרְבַּע.

friend, רֵעַ (*pl.* רֵעִים).

fruit, פְּרִי (4 פִּ *or* פֶּ).

fulfil, to, כָּלָה *piel,* מָלֵא *spec. piel.*

full, to be, שָׂבַע; to become full, מָלֵא.

furnace, כּוּר; עֲלִיל (crucible); כִּבְשָׁן (burning-place).

garden, גַּן (5, *pl.* גַּנִּים).

garment, בֶּגֶד covering (4 בִּ); לְבוּשׁ clothing; כְּתֹנֶת *or* כֻּתֹּנֶת coat.

garrison, מַצָּב *or* מַצָּב.

gate, דֶּלֶת (4 דַּ, *dual* דְּלָתַיִם), שַׁעַר.

gather, to, אָסַף; to gather together, קהל *hiph.*

generation, דּוֹר.

Gentile, גּוֹי (*pl.* גּוֹיִם).

gift, מַתָּנָה, מִנְחָה offering.

give, to, נָתַן.

give to wife, to, נָתַן (לְ) אִשָּׁה.

glad, to be, גּוּל to exult; שָׂמַח to be cheerful.

glide, to, הָלַךְ *piel.*

glorify, to, כָּבַד *piel* (*niph. for pass.*).

glory, תִּפְאֶרֶת, כָּבוֹד.

glory, to (make a boast), הִתְפָּאֵר, *hithp. of* פאר.

go, to, בּוֹא, הָלַךְ, יָלַךְ.

go forth, to, יָצָא.

go hence, to, הָלַךְ, יָצָא *sometimes with* מִזֶּה.

goat, עֵז (5, *pl.* עִזִּים).

God, אֱלֹהִים, *with sing. verbs;* אֵל.

gold, זָהָב.
good, טוֹב.
good, to do, יָטַב *hiph.*
goodness, חֶסֶד (4 חַ).
grace, חֵן (5 חֵ).
grass, דֶּשֶׁא tender grass; חָצִיר herbage.
great, גָּדוֹל.
great, to be, גָּדַל *or* גָּדֵל, *in hiph.* to make great; שׂגא *hiph.* to become great.
greatly, מְאֹד.
grow, to גָּדַל.
guide, to, נֵהֵל, *piel of* נהל to move; *ptc.* מְנַהֵל a guide.

handmaid, אָמָה, שִׁפְחָה maid-servant.
happy (art, is, *etc.*), אַשְׁרֵי (*const.*) blessings upon. *See* blessed.
harp, כִּנּוֹר.
harvest, קָצִיר.
haste, to, חוּשׁ.
hate, to, שָׂנֵא.
head, רֹאשׁ (*pl.* רָאשִׁים).
heal, to, רָפָא *qal and piel.*
hear, to, שָׁמַע.
hearken, to, הֶאֱזִין, *hiph.* (אזן); קָשַׁב.
heart, לֵב (5 לֵ), לֵבָב.
heaven, שָׁמַיִם.
heed, to take, שָׁמַר *qal or niph.*
help, *subst.* עֵזֶר (4 עֶ), עֶזְרָה.
herb, דֶּשֶׁא tender grass; עֵשֶׂב vegetation (4 עֶ).
heritage, נַחֲלָה, יְרֻשָּׁה.
hero, גִּבּוֹר mighty one; גִּבּוֹר חַיִל mighty one of strength.
hide, to, סָתַר *gen. in hiph.*
high place, בָּמָה, *gen. pl.* בָּמוֹת; מָרוֹם height generally.
high priest, כֹּהֵן הָרֹאשׁ (head-priest); כֹּהֵן גָּדוֹל (great priest).

holiness, קֹדֶשׁ (4 קָ).
holy, קָדוֹשׁ.
honour, to, כָּבֵד (to be weighty), *in piel.*
hope, to, קָוָה *piel*; hope, *subst.* תִּקְוָה.
horn, קֶרֶן (4 קָ); הֵרִים קֶ׳ to 'exalt the horn,' i.e. to give power or dignity: in music, קֶרֶן *or* שׁוֹפָר.
horse, סוּס.
house, בַּיִת. *See p.* 62.
how? אֵיךְ, מָה.
how long? עַד־מָתַי.
humble, עָנִי (*pl.* עֲנִיִּים).
hungry, to be, רָעֵב (לְ for).
hurt, to, כָּלַם *hiph.*; רָעַע *hiph.*
hurt, *subst.* פֶּגַע־רַע stroke of evil.
husband, אִישׁ (man); בַּעַל (lord).

idols, אֱלִילִים *pl. m.* ('things of nought').
image, מַצֵּבָה.
immortality, חַיֵּי נֶצַח, אַל־מָוֶת. (*See p.* 240 *note.*)
impel, to, נָדַח; *gen. hiph.* הִדִּיחַ.
incline, to, נָטָה to stretch; *gen. hiph.* הִטָּה.
increase, to, יָסַף *qal, hiph.* (by addition); גָּדַל *hiph.* (by growth).
increase, *subst.* יְבוּל produce; תְּבוּאָה fruit, profit.
indignation, זַעַם.
inherit, to, יָרַשׁ, נָחַל.
inheritance. *See* heritage.
iniquity, עָוֹן (*const.* עֲוֹן).
innocency, נִקָּיוֹן; תֻּמָּה integrity.
instead of, תַּחַת.
instruction, מוּסָר *m.*
iron, בַּרְזֶל.
is, there, יֵשׁ.
is not, there, אַיִן, *p.* 142.

jest, to, צָחַק, שָׂחַק.

jewel, כְּלִי (*pl.* כֵּלִים), סְגֻלָּה 'peculiar treasure.'

journeying, מַסַּע.

joy, *subst.* גִּיל; rejoicing, מָשׂוֹשׂ.

judge, to, שָׁפַט; *qal ptc.* שׁוֹפֵט a judge.

judgment, מִשְׁפָּט.

just, צַדִּיק.

just, to be; to deal justly, צָדַק; *in piel and (generally) hiph.* to make *or* declare just.

keep, to, שָׁמַר.

kill, to, הָרַג; הֵמִית, *hiph. of* מוּת; שָׁחַט to slaughter.

kindness, חֶסֶד; to show kindness, הֶחֱסִיד *hiph.* (עִם to).

king, מֶלֶךְ (4 מַ); to make king, הִמְלִיךְ *hiph.*

kingdom, מַלְכוּת.

knee, בֶּרֶךְ (4, *dual* בִּרְכַּיִם).

know, to, יָדַע; *inf. const.* דַּעַת knowledge.

ladder, סֻלָּם.

lament, to, סָפַד (to smite, as the breast), נָהָה.

lamentation, מִסְפֵּד, קִינָה.

lamp, נֵר.

law, תּוֹרָה.

lay (song), זָמִיר.

laziness, עַצְלָה.

leaf, עָלֶה (6, *const.* עֲלֵה).

learn, to, לָמַד; *also* to teach.

leave, to, יָתַר *hiph.* to let remain over; עָזַב to forsake.

left hand, שְׂמֹאל; to turn to the left, הִשְׂמִיל *hiph.*

length, אֹרֶךְ.

lest, פֶּן, בִּלְתִּי.

lie down, to, שָׁכַב; רָבַץ to crouch.

lie, to (speak falsely), כָּזַב *gen. piel*; שִׁקֵּר *piel.*

lift up, to, נָשָׂא; הֵרִים, *hiph. of* רוּם.

light, אוֹר.

lion, lioness, אֲרִי *m.*, אַרְיֵה *m.*, לָבִיא *c.*; כְּפִיר young lion.

little, קָטֹן; a little (*subst.*) מְעַט.

little, to be, קָטֹן.

live, to, חָיָה; *in piel,* to preserve alive; חַי *adj.* living.

lodge, to, לוּן, לִין.

long (*adj.*), אָרֵךְ, *const.* אֶרֶךְ.

long-suffering, אֶרֶךְ אַפַּיִם, רַחוּם.

look upon, to, רָאָה.

lord, אָדוֹן (אֲדֹנָי).

LORD, the, יהוה, *p.* 41.

lose, to, אָבַד.

lot, גּוֹרָל.

love, to, אָהַב love, *subst.* אַהֲבָה.

make one's bed, to, הִצִּיעַ, *hiph. of* יָצַע to strew.

man, אָדָם a human being; אִישׁ a male person, *also* husband; אֱנוֹשׁ a mortal.

manslayer, רֹצֵחַ, *qal ptc. of* רָצַח.

many, רַב, *pl.* רַבִּים, *fem.* רַבָּה, *pl.* רַבּוֹת.

matter (thing), דָּבָר.

meditate, to, הָגָה (לְ, בְּ, on).

merciful, חָסִיד; רַחוּם pitiful.

mercy, חֶסֶד; the mercy-seat, כַּפֹּרֶת.

midst, תָּוֶךְ, *const.* תּוֹךְ; בְּתוֹךְ in the midst of.

mighty, גִּבּוֹר.

minister, to, שֵׁרֵת, *piel of* שרת.

miracle, אוֹת sign (*pl.* אוֹתוֹת); מוֹפֵת wonder.

miserable, עָמֵל.

missing, to be, עָדַר *in niph.* (*in qal,* to arrange, muster). *So* פָּקַד *niph.*

mist, עֲרָפֶל ; אֵד vapour.

mistress, גְּבֶרֶת *opposed to* servant; בַּעֲלָה possessor.

mockery, לַעַג.

moon, יָרֵחַ ; month, יֶרַח.

morrow. *See* to-morrow.

Most High, the, עֶלְיוֹן.

mother, אֵם. *See p.* 62.

mount, mountain, הַר (5, *pl.* הָרִים).

mourning, אֵבֶל (*w. suff.* אֶבְלִי).

mouth, פֶּה, *const.* פִּי, *pl.* פִּיוֹת. *See p.* 62.

move, to (advance), הִתְנַהֵל, *hithp. of* נהל.

murderer, רֹצֵחַ, *qal ptc. of* רָצַח.

murmur, to, נָלוֹן *niph.*, הֵלִין, *hiph. of* לִין *or* לוּן; murmurer, *ptc.* מַלִּין; murmurings, תְּלֻנּוֹת.

name, a, שֵׁם, *w. suff.* שְׁמִי, שִׁמְכֶם, *pl.* שֵׁמוֹת, *const.* שְׁמוֹת.

nation, גּוֹי, עַם *and* עָם people.

near, to be, קָרַב to bring near, *qal and hiph.*; near, *adj.* קָרוֹב.

night, לַיִל *generally with* ה ָ.

nostrils, אַפַּיִם *dual.*

not, לֹא, אַל, בְּלִי. *See p.* 141; 'there is not,' אֵין (*const. of* אַיִן).

nought, אֶפֶס (cessation); for nought, חִנָּם.

observe, to, שָׁמַר.

obtain, to, הֵפִיק, *hiph. of* פּוּק; הִשִּׂיג, *hiph. of* נשׂג.

offer, to, זָבַח (to sacrifice); הֶעֱלָה, *hiph. of* עָלָה (to cause to go up).

offering, an, קָרְבָּן (brought near); מִנְחָה (presented); זֶבַח (sacrifice).

oil, שֶׁמֶן.

on behalf of. *See* behalf.

oppressed, עָשׁוּק, *qal ptc. pass. of* עָשַׁק.

orphan, יָתוֹם.

other, אַחֵר.

oven, תַּנּוּר.

overthrow, *subst.* מַהְפֵּכָה.

pass away, to, עָבַר.

path, אֹרַח, מְסִלָּה.

peace, שָׁלוֹם.

people, a, עָם; לְאֹם (nation).

perfect, תָּמִים ; שָׁלֵם finished, whole.

perhaps, אוּלַי.

perish, to, אָבַד.

pillar, עַמּוּד.

pit, בּוֹר (cistern, *as opposed to* בְּאֵר springing well).

pitcher, כַּד (5).

place, *subst.* מָקוֹם.

place, to, שׂוּם *or* שִׂים.

plant, to, נָטַע ; a plant, נֶטַע.

plunder, to, בָּזַז.

poor, אֶבְיוֹן.

poor, to make, הוֹרִישׁ, *hiph. of* יָרַשׁ.

portion, חֵלֶק (4 חָ).

possession, מִקְנֶה ; נַחֲלָה (inheritance).

possession, to get, יָרַשׁ.

pour forth, as of music, הִבִּיעַ, *hiph. of* נָבַע.

power, כֹּחַ (strength); חַיִל (*also* virtue, courage, wealth).

praise, to, הִלֵּל *piel* (הָלַל to be bright); praise, *subst.* תְּהִלָּה.

precious, יָקָר.

present (at hand), קָרוֹב.

pride, גַּאֲוָה.

priest, כֹּהֵן (*pl.* כֹּהֲנִים); priesthood, כְּהֻנָּה.

prize, to, הוֹקִיר, *hiph. of* יָקַר.

prophet, נָבִיא; a seer, חֹזֶה (*ptc. of* חָזָה).

prosper, to, צָלַח; *hiph.* to cause to prosper, הִצְלִיחַ.

prove, to, בָּחַן (to test).

prudence, עָרְמָה.

prudent, to be, הִשְׂכִּיל, *hiph. of* שָׂכַל.

punish, to, הִכָּה, *hiph. of* נכה.

pure, בַּר, טָהוֹר (chiefly used of gold).

pursue, to, רָדַף.

quail, *subst.* שְׂלָו (*collective*).

queen, מַלְכָּה, גְּבִירָה.

rain, גֶּשֶׁם (4 גְּ).

ram, אַיִל, *pl.* אֵילִים.

ray, נֹגַהּ (4 נָ).

reach, to, הִגִּיעַ, *hiph. of* נָגַע to touch.

reap, to, קָצַר; reaper, *ptc.* קֹצֵר

rebuke, *subst.* חֶרְפָּה.

receive, to, קבל *piel;* לָקַח to take.

reckon, to, חָשַׁב, סָפַר.

recompense, a, גְּמוּל, *m.* *See* render.

reconcile, to, כִּפֶּר, *piel of* כָּפַר to cover.

refreshed, to be, נִפַּשׁ; *inf.* הִנָּפֵשׁ; *niph. of* נפשׁ.

refuge, מַחֲסֶה.

regard, to, פָּנָה, הִקְשִׁיב, *hiph. of* קָשַׁב to sharpen (the ear), hearken.

rejoice, to, גּוּל *or* גִּיל, שָׂמַח, שׂוּשׂ.

remember, to, זָכַר (to call to remembrance), *qal and hiph.*

remove, to, הֵסִיר, *hiph. of* סוּר.

rend, to, פָּרַם.

render, to, הֵשִׁיב, *hiph. of* שׁוּב to return. For 'render recompense,' *say* 'render according to the work.'

reproach, *subst.* חֶרְפָּה, *pl.* חֲרָפוֹת.

requite, גָּמַל. *See* render.

rest, to, שָׁבַת; *in hiph.* to give rest.

rest, מָנוֹחַ, מְנוּחָה.

return, to, שׁוּב *qal* (*gen. intrans.*) *and hiph.* (*trans.*).

riches, עֹשֶׁר; to make rich, הֶעֱשִׁיר, *hiph. of* עָשַׁר.

right, the, יָשָׁר, יֹשֶׁר.

right hand, the, יָמִין.

righteous, צַדִּיק.

righteousness, צְדָקָה.

rise, to, קוּם.

rock, צוּר, סֶלַע.

root, a, שֹׁרֶשׁ (4 שָׁ).

root, to take, הִשְׁרִישׁ, *hiph. of* שׁרשׁ.

ruin, מְחִתָּה.

rule, to, מָשַׁל, רָדָה.

Sabbath, שַׁבָּת.

sacrifice, זֶבַח (4 זְ).

safety, יֵשַׁע (4 יִ *or* יָ).

sand, חוֹל (*collective*).

save, to, הוֹשִׁיעַ, *hiph. of* ישׁע. *See also* deliver.

say, to, אָמַר.

scorn, לַעַג.

screen (covering), סֵתֶר (4 סְ).

season, עֵת, *pl.* עִתּוֹת, מוֹעֵד.

seduce, to, הִתְעָה, *hiph. of* תָּעָה; *impf. apoc.* יַתַע.

seed, זֶרַע (4 זַ).

seek, to, בִּקֵּשׁ, *piel of* בקשׁ.

seem, to, נֶחְשַׁב, *niph. of* חָשַׁב (to be regarded as). *Often rendered by the phrase* 'to be in the eyes of.'

seize, to, אָחַז, חָזַק *hiph.*

sell, to, מָכַר.
send, to, שָׁלַח.
sepulchre, קֶבֶר (4 קֶ).
serpent, נָחָשׁ.
serve, to, עָבַד ; **servant,** עֶבֶד (4 עֶ) ; **service, servitude,** עֲבוֹדָה.
set, to, שׂוּם *or* שִׂים.
seven, שֶׁבַע ; **seventh,** שְׁבִיעִי.
shade, צֵל (5 צָ).
Sheol, שְׁאוֹל.
shepherd, רֹעֶה, *qal ptc. of* רָעָה **to feed.**
shine, to, אוֹר ; הִזְהִיר, *hiph. of* זָהַר **to shine forth.**
shoulder, שְׁכֶם (*w. suff.* שִׁכְמִי).
show, to, הִגִּיד, *hiph. of* נגד.
sickness, מַחֲלָה.
silent, to be, דָּמַם, חָשָׁה.
silent, דּוּמִיָּה (*lit.* **silence).**
silver, כֶּסֶף (4 כַּ).
sin, חֵטְא ; **sinner,** חַטָּא, *pl.* חַטָּאִים.
sister, אָחוֹת.
skin, עוֹר.
sleep, to, יָשֵׁן ; **sleep,** *subst.* שֵׁנָה.
slowly, gently, לְאַט ; **slow to wrath,** אֶרֶךְ אַפַּיִם.
sluggard, עָצֵל ; *adj.* **slothful.**
small, קָטָן.
smoke, עָשָׁן.
snow, שֶׁלֶג.
so, כֵּן.
soil, שָׂדֶה.
son, בֵּן, *see p. 62.*
song, שִׁיר.
soul, נֶפֶשׁ (4 נַ).
sow, to, זָרַע.
spark, שָׁבִיב ; **sparks,** בְּנֵי רֶשֶׁף **(offspring of burning coal).**
speak, to, דִּבֶּר *mostly in piel.*
speech, אֹמֶר, דָּבָר, מִלָּה, *pl.* מִלִּים.

spirit, רוּחַ.
spread out, to, נָטָה.
stand, to, עָמַד.
star, כּוֹכָב.
station, מַצָּב.
stay oneself, to, נִסְמַךְ, *niph. of* סָמַךְ.
steadfast, to be, אָמֵץ **(to be strong)** *esp. in hithpael.*
step, *subst.* פַּעַם (*pl.* פְּעָמִים), מִצְעָד.
stoop, to (descend), יָרַד.
storm, סְעָרָה.
stranger, גֵּר.
stream, נָהָר.
strength, חַיִל, כֹּחַ.
stretch forth, to, נָטָה.
strong, חָזָק, כַּבִּיר, עַז (*pl.* עַזִּים).
strong, to be, חָזַק, *in hiph.* **to strengthen,** *hithp.* **to show oneself strong.**
stubble, קַשׁ, *m.* (5).
subject, to be, כָּנַע, *niph.*
subside, to, הֵשִׁיב, *hiph.* ; נִגְרַע *niph.* (גָּרַע **to take off).**
sun, the, שֶׁמֶשׁ.
support, to, סָמַךְ.
sustain, to, כִּלְכֵּל, *pilpel of* כּוּל **to hold or measure.**
swear, to, נִשְׁבַּע, *niph. of* שָׁבַע, *from* שֶׁבַע **seven.**
sword, חֶרֶב (4 חַ).

table, שֻׁלְחָן ; **tablet,** לוּחַ, *pl.* לוּחוֹת, לֻחֹת.
take, to, לָקַח, נָשָׂא.
take heed, to, שָׁמַר, קָשַׁב *hiph.*
take hold, to, הֶחֱזִיק, *hiph. of* חָזַק (בְּ, לְ *or* עַל).
take up, to, נָשָׂא, עָלָה *hiph.*
temper, to, הֵקַל, *hiph. of* קָלַל.
tempest, שַׂעַר, סְעָרָה.
temptation, מַסָּה.

ten, עֶשֶׂר. *See pp.* 135, 136.
tender, רַךְ (5).
tent, tabernacle, אֹהֶל.
thanks, to give, הוֹדָה, *hiph. of* ידה; *impf.* יוֹדֶה.
thanksgiving, תּוֹדָה.
there, therein, שָׁם.
therewith ('with it' according to the sense), בּוֹ, בָּהּ, עָלָיו, *etc.*
thing, a, דָּבָר (word).
this, these, זֶה, זֹאת, אֵלֶּה.
thought, עֶשְׁתֹּנָה; (scheme, plan) מְזִמָּה.
throne, כִּסֵּא (*pl.* כִּסְאוֹת).
thrust through, to, דָּקַר.
timbrel, תֹּף.
time, עֵת (5 עִ); a set time, מוֹעֵד.
to and fro. *Say* 'going and returning.'
to-morrow, מָחָר, בְּיוֹם מָחָר, מָחֳרָת.
top, רֹאשׁ. *See* head.
torment, נֶגַע; חֵבֶל, *pl.* חֲבָלִים.
touch, to, נָגַע.
towards, אֶל, מוּל (forepart, front, *subst. as prep.*).
transgressor, פֹּשֵׁעַ, *ptc. of* פָּשַׁע (*pl.* פֹּשְׁעִים).
tree, עֵץ (3, *pl.* עֵצִים), *often collective.*
trial, to make, צָרַף, בָּחַן.
tribe, שֵׁבֶט staff *or* sceptre; (4 שִׁ), מַטֶּה (branch).
trouble, צָרָה.
trumpet, שׁוֹפָר.
trust, to, בָּטַח, אָמַן.
truth, אֱמֶת.
turn, to, שׁוּב.
turn away, to, סוּר *qal* (*intrans.*), *hiph.* (*trans.*).
tyrant, נוֹגֵשׂ (*ptc. of* נָגַשׂ).

under, תַּחַת.
unfortunate, אֹבֵד, *ptc. of* אָבַד.
unintentionally, בִּבְלִי־דַעַת.
unseen, נִרְאָה (*niph. ptc. of* רָאָה) *with* אֵין.
until, עַד.
uphold, to, תָּמַךְ, סָמַךְ.
upon, עַל.
upright, יָשָׁר.

violence, מְרוּצָה.
visit, to, פָּקַד.
visitation, פְּקֻדָּה.
voice, קוֹל (*pl.* קוֹלוֹת).

walk, to, יָלַךְ *or* הָלַךְ, *often hithpael.*
want, to, חָסֵר.
war, מִלְחָמָה.
warrior, אִישׁ מִלְחָמָה, גִּבּוֹר.
watch over, to, צָפָה (to view as from a distance), *qal or piel;* שָׁמַר (to guard).
water, מַיִם (*const.* מֵי).
wave, גַּל (5) מִשְׁבָּרִים (*only in pl.*) breakers.
way, דֶּרֶךְ (4 דַּ).
well, *subst.* בְּאֵר, בּוֹר (*see* pit).
well with, to be, יָטַב, *esp. in hiphil* (הֵיטִיב).
whence? מֵאַיִן.
wherewith? בַּמָּה.
whirlwind, סוּפָה, גַּלְגַּל.
white, לָבָן.
whither? אָנָה.
whole, כֹּל; the whole of כָּל־.
whosoever, כֹּל every one, (*often with ptc.*); מִי.
wicked, רָשָׁע.
wickedness, רֶשַׁע, רִשְׁעָה.
wife, אִשָּׁה. *See p.* 62.
wilderness, מִדְבָּר, יְשִׁימוֹן.
will, *subst.* רָצוֹן, חֵפֶץ.

wind, רוּחַ.

wisdom, חָכְמָה.

wise, חָכָם.

witness, a, עֵד; (1, *pl.* עֵדִים) witness (testimony), עֵד *or* עֵדָה; the Testimony, עֵדוּת.

witness, to bear, עוּד.

woe, אוֹי.

woman, אִשָּׁה. *See p.* 62.

word, דָּבָר.

work, מַעֲשֶׂה, פֹּעַל.

work, to, עָשָׂה.

world, תֵּבֵל (inhabited world).

worms, רִמָּה *collective.*

worthy, יָשָׁר (a worthy person, אִישׁ חַיִל); to be worthy of, יָשַׁר *with* לְ.

wrath, אַף, אַפַּיִם (nostrils); חֵמָה (heat); קֶצֶף (of Divine wrath).

wretched, אֹבֵד.

write, to, כָּתַב, סָפַר; *ptc.* סֹפֵר writer, scribe.

wrong, *subst.* חָמָס, עַוְלָה.

young man, נַעַר, עֶלֶם, בָּחוּר.

youth, יַלְדוּת *f.*; נְעוּרִים *m. pl. as abstract.*

zealous, to be, קנא, *piel* (לְ for).

PROPER NAMES.

(EXEMPLIFYING METHODS OF TRANSLITERATION.)

For Names prefixed to O. T. books, see p. 310.

Aaron, אַהֲרֹן.
Abel, הֶבֶל.
Abner, אֲבִינֵר.
Abraham, אַבְרָהָם.
Abram, אַבְרָם.
Absalom, אַבְשָׁלוֹם.
Adam, אָדָם.
Adonizedek, אֲדֹנִי־צֶדֶק.
Amalekite, עֲמָלֵקִי.
Arabia, עֲרָב.
Arphaxad, אַרְפַּכְשַׁד.
Assyria, אַשּׁוּר.
Azariah, עֲזַרְיָה.

Baal, בַּעַל.
Babel, Babylon, בָּבֶל.
Bethlehem, בֵּית לֶחֶם.
Bethshemesh, בֵּית־שֶׁמֶשׁ.

Cain, קַיִן.
Caleb, כָּלֵב.
Canaan, כְּנַעַן.
Carmel, כַּרְמֶל.
Chaldees, כַּשְׂדִּים.
Charan, חָרָן.
Cush, כּוּשׁ (Ethiopia).
Cyrus, כּוֹרֶשׁ.

David, דָּוִיד, דָּוִד.

Eden, עֵדֶן.
Edom, אֱדוֹם.
Egypt, מִצְרַיִם; **Egyptian** מִצְרִי.
Elijah, אֵלִיָּה.
Esau, עֵשָׂו.
Ethiopia. *See* **Cush.**
Euphrates, פְּרָת.
Eve, חַוָּה.

Gibeon, גִּבְעוֹן.
Gilboa, גִּלְבֹּעַ.
Gilead, גִּלְעָד.
Goliath, גָּלְיַת.

Hagar, הָגָר.
Ham, חָם.
Hananiah, חֲנַנְיָה.
Haran. *See* **Charan.**
Hebrew, עִבְרִי.
Hebron, חֶבְרוֹן.
Hermon, חֶרְמוֹן.
Hezekiah, חִזְקִיָּהוּ.

Isaac, יִצְחָק.
Ishbosheth, אִישׁ־בֹּשֶׁת.
Israel, יִשְׂרָאֵל.

Jacob, יַעֲקֹב.
Japheth, יֶפֶת.
Jashar, יָשָׁר.
Jeroboam, יָרָבְעָם.
Jerusalem, יְרוּשָׁלַיִם.
Jesse, יִשַׁי.
Jesus, יֵשׁוּעַ.
Joab, יוֹאָב.
Jonathan, יְהוֹנָתָן.
Jordan, יַרְדֵּן (*generally with art.*).
Joseph, יוֹסֵף.
Judah, Judas, יְהוּדָה.

Laban, לָבָן.
Lebanon, לְבָנוֹן (*often with art.*).
Lot, לוֹט.

Maccabæus, מַקַּבִּי[1].
Manasseh, מְנַשֶּׁה.
Mattathias, מַתִּתְיָה.
Mephibosheth, מְפִיבֹשֶׁת.
Mesopotamia, אֲרַם נַהֲרַיִם[2].
Mishael, מִישָׁאֵל.
Moab, מוֹאָב.
Modin, מוֹדִיעִין.
Moses, מֹשֶׁה.

Nabal, נָבָל.
Nebuchadnezzar, נְבוּכַדְנֶאצַּר[3].
Noah, נֹחַ.

Palestine, פְּלֶשֶׁת (land of the Philistines).
Persia, פָּרַס.
Pharaoh, פַּרְעֹה.
Philistine, פְּלִשְׁתִּי.
Phinehas, פִּינְחָס.

Rachel, רָחֵל.
Rebekah, רִבְקָה.
Rehoboam, רְחַבְעָם.
Reuben, רְאוּבֵן.

Sarah, שָׂרָה.
Saul, שָׁאוּל.
Seth, שֵׁת.
Shechem, שְׁכֶם.
Shem, שֵׁם.
Simeon or Simon, שִׁמְעוֹן.
Sinai, סִינַי.
Solomon, שְׁלֹמֹה.

Zedekiah, צִדְקִיָּהוּ.
Zion, Sion, צִיּוֹן.
Zoar, צוֹעַר.

[1] So Ewald, from מַקֶּבֶה 'a hammer' (compare Charles *Martel*); others write מַכַּבִּי as from the initial letters of מִי־כָמֹכָה בָּאֵלִים יְהוָֹה *who is like Thee among the gods, Jehovah?* Exod. xv. 11.

[2] 'Aram (Syria) of the two Rivers.'

[3] In Jeremiah and Ezekiel נְבוּכַדְרֶאצַּר *Nebuchadrezzar.*

BOOKS OF THE OLD TESTAMENT:

THEIR HEBREW TITLES, THREEFOLD DIVISION, AND ORDER.

ENGLISH TITLE.	HEBREW TITLE.	ENGLISH TITLE.	HEBREW TITLE.
THE LAW.	תּוֹרָה	Micah	מִיכָה
Genesis[1]	בְּרֵאשִׁית	Nahum	נַחוּם
Exodus[1]	שְׁמוֹת	Habakkuk	חֲבַקּוּק
Leviticus[1]	וַיִּקְרָא	Zephaniah	צְפַנְיָהוּ
Numbers[1]	בְּמִדְבַּר	Haggai	חַגַּי
Deuteronomy[1]	דְּבָרִים	Zechariah	זְכַרְיָה
		Malachi	מַלְאָכִי
THE PROPHETS.	נְבִיאִים		
Joshua[2]	יְהוֹשֻׁעַ	THE WRITINGS[4].	כְּתוּבִים
Judges	שׁוֹפְטִים	Psalms	תְּהִלִּים
1 Samuel	שְׁמוּאֵל א״	Proverbs[1]	מִשְׁלֵי
2 Samuel	שְׁמוּאֵל ב״	Job	אִיּוֹב
1 Kings	מְלָכִים א״	Song of Solomon[5]	שִׁיר הַשִּׁירִים
2 Kings	מְלָכִים ב״	Ruth	רוּת
Isaiah[3]	יְשַׁעְיָהוּ	Lamentations[1]	אֵיכָה
Jeremiah	יִרְמְיָהוּ	Ecclesiastes	קֹהֶלֶת
Ezekiel	יְחֶזְקֵאל	Esther	מְגִלַּת אֶסְתֵּר
Hosea	הוֹשֵׁעַ	Daniel	דָּנִיֵּאל
Joel	יוֹאֵל	Ezra	עֶזְרָא
Amos	עָמוֹס	Nehemiah	נְחֶמְיָה
Obadiah	עֹבַדְיָה	1 Chronicles	דִּבְרֵי הַיָּמִים א״
Jonah	יוֹנָה	2 Chronicles	דִּבְרֵי הַיָּמִים ב״

[1] Hebrew name taken from the first word or phrase of the Book. [2] Joshua to 2 Kings, inclusive, 'the former prophets' נְבִיאִים רִאשׁוֹנִים. [3] Isaiah to Malachi, 'the latter prophets' נְבִיאִים אַחֲרוֹנִים. [4] Gr. 'hagiographa.' [5] 'Song of Songs' to Esther, inclusive, 'the five rolls' חָמֵשׁ מְגִלּוֹת.

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